

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord and of Gideon." Judges 7:20

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## A Passion for Winning Men: The Motive-Power of Service

By Rev. S. D. Gordon

"And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things."—Mark 6:30-34.

One morning toward the end, in the midst of His busiest campaigning, Jesus was very tired. It is one of the touches of His humanness. So He said to His disciples, "Let us take a day off." And they could see the sense of it. They were tired too. So they got a boat, and boarded her, and set sail, and headed out across the lake. And meanwhile a crowd of people had come down to the beach to be talked to, and healed, and helped in various ways.

And you can just see the look of disappointment in their faces as they say, "Why, He's going away." And for a few moments they stand there utterly dejected. Then somebody—for a long while I have thought it was a woman—somebody with eyes keenly watching the direction of the boat, said, "I believe He's going so and so"—naming a place across the lake—"let's run around the head of the lake and meet Him when He gets out."

And the crowd was taken with that. And they ran—literally ran—around the head of the lake. And as they went they spread the word, "The Master's going so and so. Come along with us." And the people came eagerly out of the villages and cross-roads. And the crowd thickened and the longer way around in distance proved the shorter way there in time. For by and by when Peter ran the nose of

the boat into the sand on the other side, and the Master got out for a day off there were five thousand men, maybe ten thousand people, waiting to receive Him.

Do you think Peter scrooged down his eyebrows, and in a jerky voice said, "They might have given Him one day to Himself. Can't they see He's tired?" Do you think that likely John chimed in, with that fire in his voice which the after years mellowed and sweetened but never lost,—"Yes, how inconsiderate a crowd is!" Do you think so? I do. Because they were so much like us. But He—the most tired of them all—"was moved with compassion," and spent the whole day in teaching, and talking personally, and healing. And then when they had gone He went off to the mountain for the quiet time at night He could not get in the daytime.

### Moved with Compassion

There is a great word used of Jesus, and by Him, nine times in these brief records, the word *compassion*. (Mark 1:41; Matthew 9:36; Mark 6:34 with Matthew 14:14; Matthew 20:34; 15:32; Mark 5:19; Luke 7:13; 10:33; 15:20.) The sight of a leprosy man, or of a demon-distressed man, moved Him. The great multitudes huddling together after Him so

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## Meet Our New Sales Manager

By the Editor

Another blessing of God on The Sword of the Lord Foundation is the coming of Mr. Roger Stemen to be Sales Manager for Sword of the Lord Publisher's books dealing with some 3,000 bookstores and agencies who sell our literature. He takes the place of Rev. Ladoit L. Stevens, a beloved fellow worker who has accepted a pastorate, and so feels compelled to leave us to do the work for which he was trained in Moody Bible Institute and Wheaton College.

Mr. Stemen is 32 years old, has a lovely wife and little girl. He was educated in Tri-State College in Angola, Indiana, and in the famous Massachusetts Institute of Technology, Cambridge, Massachusetts.

Mr. Stemen served nine years in the United States Air Force, resigning in February 1950, before the present national emergency, because of the Lord's leading to get into different work. He was an Air Force Major. The Army had sent him to M.I.T., to take graduate work in combustion engineering. He did engineering work for the Army in connection with research and development of airplanes and guided missiles.

Mr. Stemen is a devoted Christian, converted while doing graduate work in the Massachusetts Institute of Technology. He is clean in his life, thoroughly devoted to Christ, burdened for soul winning. He is a trained and experienced executive and we expect wholesale sales to blossom under his strong leadership. He has now

moved to Wheaton with his family from Huntington, Indiana. Thank God for his help.



Roger Stemen

## Stepping Out of Paralyzing Fear . . . Into New Life in Christ

By Evangelist Stephen F. Olford, London, England

(One in a Series, preached at the New Life Crusade, Alumni Gymnasium, Wheaton College, Wheaton, Illinois, Thursday Evening, November 16, 1950. Mechanically recorded for THE SWORD OF THE LORD.)

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved (exposed). But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God"—John 3:16-21.

To-night, in very simple terms, I want to talk about:—"Stepping out of Paralyzing Fear into New Life." Already, this evening, we have thought about that wonderful verse in John's epistle, where he speaks of the "perfect love which casteth out fear." Now we are to consider the text that portrays the love which casts out fear—those matchless words in John 3:16.

In all probability, John 3:16 is the best-known verse in the whole of the Bible. In fact, I have passed through places in Central Africa where there is no Bible. There is no one book of the Bible. There is not even a chapter in writing, and yet there is that one text.

I understand that it has been statistically demonstrated that more men and women have been brought to a knowledge of the Lord Jesus Christ through this verse than any other in the Bible. Indeed, I heard of one man who stood on the outside ring of an audience in the famous Hyde Park, London. Presently he heard

the speaker on the soap box shout,—"John 3:16!" The man stood there riveted! Then he turned on his heel and made for his home with considerable haste. On arrival, he took down the Bible from the shelf, dusted it, and looked right through its pages until he came to a book called John. Finding Chapter 3 and verse 16, he read it carefully, and as a result was born again. Some time later, when asked why he was so anxious to examine John 3:16, he replied:—"Well, I thought it must have some special significance. You see, my name is John. I have been

married three times, and I have sixteen children!"

Now I am not going to suggest for a moment that that is how or why other people get converted, but that is one way in which God has used John 3:16!

Before we expound the text, however, I must say one cautionary word. In thinking of the sublime theme of God's love, let us not be influenced by mere conceptions of men. They caricature God Almighty in Heaven as some benign gentleman who pats sinning men and women on the back and says: "Well, never mind, I forgive you this time; but don't do it again." And so they reduce the love of God to an excuse for lasciviousness and sin.

I want to declare quite categorically (Continued on page 7)



Stephen F. Olford

## We Can Have Revival Now!

GOD'S INFINITE RESOURCES FREELY AVAILABLE FOR SOUL WINNING

By Evangelist John R. Rice

Peter, walking on the water to come to Jesus at His command, saw the wind and waves boisterous and was afraid. He lost his faith and began to sink. His trouble was that he looked at the circumstances instead of the Lord Jesus, the Creator of all the winds and waves.

Andrew, when Jesus wanted to feed the five thousand, said, "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" (John 6:9). Andrew looked at the one boy's lunch of barley biscuits and sardines, and looked at the great multitude of five thousand men, besides women and children, and knew that the boy's lunch was inadequate. But he was looking at the conditions instead of Jesus Christ. So all those who say that the apostasy on the part of Christian people is too great to have a revival, that the voice of atheism among scholars and infidelity in the pulpits is too loud and convincing for us to ever have a revival; those who say that the shrill voice that calls to pleasure with all the competition of radio, television, sports, luxuries, leisure, the theater, the dance, and enticing sin is too clamorous and loud for us to have a revival—such people are looking at conditions instead of at God. They forget the infinite resources which have always made revival possible, the resources abundantly available to all who would win souls according to the will of God.

Hear how Paul had mighty confidence in the resources of God, the spiritual weapons of our warfare! "For though we walk in the

flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:3-5).

Oh, these mighty "weapons of our warfare!" Through God they are mighty, "to the pulling down of strong holds."

Paul had wonderful success in his spiritual warfare, his conquest of men with the gospel. His confidence was not based on any thought that men were easier to

reach than they might be in a later generation, nor in any thought that the circumstances made the gospel powerful. No, no! Paul had the infinite resources of an Almighty God at his command, and the weapons of his warfare were mighty to the pulling down of strongholds and casting down imaginations and bringing men to obedience to Christ.

When Paul contemplated going to Rome, the center of the world, to preach the gospel, he wrote ahead to Christians in this city to say, "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ" (Rom. 15:29). There was no failure to Paul. Whether at Corinth, or Ephesus, or at Rome, it was all the same. He could write to Corinth: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" (II Cor. 2:14).

What are these mighty spiritual weapons of our warfare? What are these infinite resources of God available to the soul winner, which load the scales always in favor of those who would have revival and are willing to pay the price for it?

I maintain that the infinite grace of God, always loving sinners, grace greater than all their sin; the mighty power of the Word of God when preached and witnessed in the Spirit, "The power of God unto salvation"; the mir-

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### A Debate!

Question: "Resolved That Storehouse Tithing is the Proper Scriptural Doctrine of Financial Stewardship." Dr. Gabriel R. Guedj affirms, Editor John R. Rice denies.

Does God require all tithes of Christians to be given through the local church treasury? Dr. Guedj says, Yes; Dr. Rice says, No.

Turn to Page Nine



## The Gospel at a Glance

By Charles L. Ramsay

### THE ROAD BACK



This is another in a series of original Christian cartoons drawn by Charles L. Ramsay which have been appearing weekly in THE SWORD OF THE LORD. The first edition of 101 Christian Cartoons has been completely exhausted. A second edition is in preparation and will be announced when ready.

## We Can Have Revival Now!

(Continued from page 1)

acle-working energy of the Holy Spirit when He fills and endues Christians; and the power of persistent, prevailing, heart-broken, believing prayer are resources that are absolutely irresistible and make revival possible now or any time and any place in the world where people with holy abandon use these resources!

### I. God's Inexhaustible Grace and His Boundless Love for Sinners Make Revival Always Possible

If anyone here doubts whether we can now have revivals, as great revivals as were ever given to bless humanity and keep souls out of Hell, let him simply turn in his Bible and find if John 3:16 is still there! God loves this world! Let me say it again, because our hearts are so calloused to the blessed truth that it makes little impression upon us—God loves this world! He loves every sinner in it. The extent of His love is beyond human comprehension. He gave His own perfect Son to be a man, to be tempted as a man, to live a perfect life, to minister among men and then to die a shameful death of agony that men might be saved.

Do you believe that if God had it to do over, He still loves lost men enough to let Jesus die? If it were to be in this generation, not the generation in Palestine nineteen hundred years ago, but this generation, and in our modern world and civilization, with all its wickedness, its pride, its arrogance, its lewdness, its unbelief, its hatred of God and goodness—if it were to be in this generation, I say, would God still give His Son to die? Does the heart of God beat with the same compassion and yearning over lost sinners as it ever did? Do you believe it is still true, just as true as it ever was, that God loves the world with an infinite,

boundless love that would pay any price that is proper and good to keep people out of Hell? Remember that when God gave His Son, He gave everything with Him. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32). Is that still the extent and measure and indication of the yearning, compassionate, weeping heart of God who will not stop until He has paid every price that infinite mercy can pay to save sinners and keep them from ruin? I know that it is true! I know that the infinite grace of God is still on the side of revival, on the side of soul winning, on the side of mass evangelism. And the grace of God, oh, so great, means that revival is possible.

I believe that part of our trouble is that we do not enter into this loving compassion, into this sacrificial giving of God and of Christ, and so, since we do not love men as Moody and Billy Sunday and Wesley and Spurgeon and Finney did, we do not believe that we can have the revivals they had. Oh, for some understanding and some holy union with God and Christ in compassionate love and grace that would save sinners!

Men talk to me about the sin of this world, about the wickedness of mankind, about all the strident clamor that would turn men's minds away from God. Men talk to me about the lawlessness of the age, the pre-occupation with pleasure, the strife between capital and labor, the warring between nations, the increase of divorce and the breakdown in the home, the lack of any authority in the home, and the breakdown of authority everywhere, whether in the laws of the nation, or in parental supervision, even the authority of the Word of God over men's hearts. But do you talk to me of sin? I know something greater than all the sin in the world! "But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:20, 21). I am conscious of the all-pervading rot and stench and bent and chaos and suction and lure and malevolence of sin! I find it in all the world about me. I find men depraved, degenerate, fallen, ruined and needing new hearts for the old wicked

### LIFE STORY OF SAM JONES

I have just read with genuine pleasure the biography of the late Evangelist Sam Jones. The book is called *Sam Jones An Ambassador of the Almighty*, and was written by Jones' son-in-law, Rev. Walter Holcomb. Holcomb led singing for Sam Jones, later married his daughter. Thus love and admiration are combined with personal acquaintance and mutual experience. Sam Jones was the greatest of the Methodist evangelists. He was fearless in denouncing sin, brilliant and attractive in speech, powerfully affecting great cities. Sam Jones was not a theologian. His sermons do not show much Bible study. Yet he believed every word of the Bible, believed in old-fashioned repentance and confession and genuine revivals were given wherever he ministered. Sam Jones died October 15, 1906. The story of his life and death is charmingly written. The book is full of human interest, full of evidence of how God can take a drunkard like Sam Jones and make him into a preacher who could fill the largest auditorium in America and win multiplied thousands of souls. The book has 192 pages, the price is \$2.00. Sword of the Lord Publishers, Wheaton, Ill.

JOHN R. RICE

hearts. They need cleansing, forgiveness, new life for the deadness that is in men. I preach against sin and weep over it. I am ever conscious of it. Yea, I find it even in my own heart and nature. But, oh, thank God that "where sin did abound, grace did much more abound!"

Do you talk to me about apostasy, about a falling away in the churches, about the invasion of infidels coming in as wolves in sheep's clothing, claiming to be Christians when they are children of Hell, unregenerate, not believing the Bible, the enemies of historic Christianity who would tear the crown of deity with impious hands from the brow of Jesus Christ? Apostasy? Yes! But where there is such sin, there is the grace of God, greater than all the sin in the hearts of imposters and infidels. It is greater than all the sin in the hearts of drunkards and harlots. It is greater than all the sin in unbelieving Jews, in rite-and-priest-ridden Catholics. The grace of God is enough for sinners everywhere. And then it is more, much more, infinitely more than man's sin can ever require. Oh, the boundless grace and love of God! Where there is such grace, such an outpouring of love and mercy and yearning and atonement, we can have revival!

This is just another way of saying that the cross of Jesus Christ, that Calvary, is so far-reaching, so colossal, such an outpouring of the heart of God for the saving of sinners, that revival is possible, that there is always an answer to sin that is more than enough. How we sin against the love of God and the grace of God when we give sinners up! How we sin against the love and grace of God and the price paid for sin when we give communities and nations up to sin.

Men who think the days of great revival are over have simply forgotten the infinite adequacy of the death of Christ, and the grace of God!

One may feel that all this is true, that God's love, God's grace, the atoning death of Christ, the intent and purpose of God is sufficient for revival, but may feel that he himself is totally inadequate to be used. Many Christians feel that they cannot win souls. Many preachers feel that they cannot be used as instruments in revivals, cannot be used to win hundreds, thousands of sinners. Many feel inadequate to deal with drunkards and harlots, infidels and criminals, hardened old sinners and members of false cults. But again the grace of God is the answer.

Are you weak? Are you encumbered with care and temptation? Is there a sense of utter insufficiency and inadequacy? Does Satan himself send many a messenger of Satan to buffet you? Ah, then let Paul tell you how he solved that problem. Once when he begged God again and again that the thorn in the flesh might

be removed so that he could have more power, so that he could be adequate for the burden and ministry laid upon him, God gave him the answer. "My grace is sufficient for thee: for my strength is made perfect in weakness." And Paul then gladly accepted the grace needed and said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions in distresses, for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:9, 10). God's grace is sufficient for you, dear Christian, to do all you ought to do, to be all you ought to be, to be a channel of the infinite grace of God to the hearts of sinners. His grace is sufficient!

Never will I forget when early in my first full-time pastorate we came to a seeming impasse. I had started revival services. I had, in my own heart, made this a condition: if the church would ask me to lead in revival services so that I would have a chance to get acquainted with the people and God would have a chance to use me in winning souls and in building up a poor, discouraged, divided congregation, I would accept the pastorate. When they had agreed that I should lead in revival services, we were besieged by days of rain and storm. The pitiful handful of people who came were not expectant but impassive, though kindly. Many had vowed never to again attend the little church where there had been bickering, strife and barrenness. It seemed that even God had turned His face away, and the church building had been struck by lightning and burned to the ground. Now we were meeting in a little board tabernacle, and I had come to the end of my strength.

That morning I walked up the railroad track, anywhere to be alone. I sat disconsolately upon a rock and cried out to God not to let me go back and to face my problems and burdens in the ministry without some assurance that He was with me, that He would give the victory. And I found this blessed passage where Paul learned the secret of grace sufficient for all the weakness, for all the thorns of Satan, all the infirmities, all the persecutions and distresses. God said to me, as He had said to Paul, "My grace is sufficient for thee: for my strength is made perfect in weakness." I rose from there determined to have the strength of God in my weakness. A marvelous revival followed. And, thank God, for many long years I have found that always the grace of God, the marvelous, infinite, matchless grace of God is enough for revival, enough for soul-winning power.

Oh, you who hear and any who may read, do not go on defeated! Do not go on without power! Do not go on without the fruit of souls saved. God's grace is sufficient!

As long as the infinite grace of God is poured out upon mankind, we can have revival. Christians may have His power and may carry His message to sinners, and may see men born again and lives changed, homes changed, communities changed by the grace and power of God! Oh, it is a wonderful gospel that I preach to you today! Grace for the drunkard! Grace for the harlot! Grace for the profane! Grace for the infidel! I have seen it work. How many drunkards I have seen made sober, how many whoremongers and harlots made pure, how many Catholics, Jews, and members of other false cults and isms have I seen turn to God! I have seen the murderer made into a godly and humble and devoted child of God. I can bear witness that the grace of God is enough for every kind of sin and for every kind of sinner. And that means that we can have revival now.

### II. The All-Powerful Word of God Makes Revival Possible Now

"I am not ashamed of the gospel of Christ," Paul said by divine inspiration, "for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). The word *power* here is the Greek word *dunamis*, from which we get our word *dynamite*. So the gospel Paul preached was the dy-

namite of God. And, he said, it was not only good for Jews, but good for Greeks. God's mighty Word, as Paul preached it, was as powerful with the learned Greeks as it was with the religious Hebrews. And let us thereby learn a lesson. What this modern, educated race needs is the same old gospel. With all our gadgets, machinery, inventions, with all our luxuries, our proud independence and arrogant unbelief, the gospel of Jesus Christ, preached in the power of the Holy Spirit, is still the answer for man's sin.

In Jeremiah 23:28,29 is this plain word from God:

"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

What is the chaff to the wheat? Not moral essays, not human argument, not personality and magnetic influence; but the mighty Word of God is the preacher's weapon. If a dream is all you have, then tell your dream, but it will not make black hearts white. But if you have the Word of God, then speak it faithfully. "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Oh, the living, burning Word of God! Oh, the mighty hammer to break hearts of stone and crush resistance to God!

Heed what the Lord says to us in Hebrews 4:12, 13:

"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

He who preaches the Word of God faithfully and in the power of the Spirit finds it a living and powerful weapon, sharper than any twoedged sword. He finds that the Word of God, so preached or witnessed with the power of the Spirit, pierces even to the dividing asunder of soul and spirit. That is, it is a revealer and discernor of the thoughts and intents of the heart. When a man preaches the Word of God in the power of God, every creature who hears finds his soul under the gaze of Almighty God. He finds that his conscience, his motives, his nature are all naked and open before the eyes of the Lord with whom one has to do, when the preacher preaches the Word of God in the power of God! Oh, then, that God would give us a heart to preach the Word of God and believe in that!

I find that the people who do  
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## We Can Have Revival Now!

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not believe we can have revival now have always a tendency away from absolute faith in the Bible. To Spurgeon, the Bible was word-for-word in original manuscripts, given of God. He believed in verbal inspiration. So it was with Moody and with Torrey and with Finney. So it was with all the great evangelists. They preached not merely good things, with the thought from God. They preached, as they were assured, *the very words of God!* They could say with Paul, "But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the spirit teacheth; combining spiritual things with spiritual words" (I Cor. 2:12, 13 R.V.). God gave the things, the content of the message. He also gave the very words in which they were couched, in the original manuscripts. And preachers who preach the word as burning words which themselves came from God, and preach such Scripture in the power of the Holy Spirit, have seen the mighty working of God's Spirit, in the saving of multitudes.

A few years ago when Evangelist Billy Graham was in England and being greatly blessed of God in revivals, with many being saved, I had a letter from him in which he told me that he had gotten away from the short messages, gotten away from the light approach and the entertainment, and had begun to speak often for an hour or more on sin and Hell and judgment and Christ's second coming. He had begun to learn the mighty power that is in the Word of God itself, when it is preached with boldness.

I have before me now an account from Billy Graham of the blessed revival in Los Angeles where some three thousand people came to Christ late in 1949. My friend and beloved brother, Evangelist Graham, says:

"How foolish I have been so many times. I have worked so hard to build a message, replete with illustrations, with perhaps an experience or two of my own thrown in. True, God blessed those messages in the past.

"But, oh, how He blessed the plain and simple Word of God in this campaign!

"The Scriptures say . . . The Bible says . . . The Scriptures say . . . The Bible says . . .

"I got to the place where I could not preach any of my old sermons. Studying from six to eight hours a day, I received new sermons, burned into my heart by God. I did away with all illustrations. I used from twenty-five to one hundred passages of Scripture each evening. People, I found, cannot stand under the impact of the Word of God. Even the hardest sinner will capitulate."

I am sure that God often wants men to use illustrations, to throw light on the Word of God. I am sure that God wants every gift dedicated to Him in the preaching of the Word. But, oh, may God help us to know that the dynamite of God is in the message itself, from the Word of God. "Is not my word like a fire, saith the Lord, and like a hammer which breaketh the rock in pieces?" "The word

of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

What a divine resource! Thank God, the Bible, the Word of God, is as strong as ever it was, and it can cut to the hardest hearts.

I was in revival services in Washington, D. C. One morning I preached to a great crowd. A Catholic woman was present and was disturbed at my preaching on "Ye Must Be Born Again." She had never before been in a Protestant service. That morning after the service she apologized to me for thinking that this could not be the house of God, that I could not be a messenger of God, nor these people the people of God. She expected God to manifest Himself only in a Catholic church. But she was so disturbed that she asked for audience with me. To get around any question of her church, and any argument about differences, I simply had her answer to me question after question from II Timothy 2:5,6. She looking on the Scriptures answered that there was only one God, that there was only one Mediator between God and men, that this Mediator was not a preacher, not a priest, not the saints, not the Virgin Mary. She looked again to verify it, and tears started in her eyes and her lips trembled as she said, "No! It is not the blessed Virgin." Then I asked her, "Who, then, is the one Mediator, the one Go-Between, the one Peace-Maker between God and man?" She read the answer from the Scripture again. "The Man Christ Jesus, who gave Himself a ransom for all . . ." And she was weeping. She soon trusted the Saviour. Then as she wiped her eyes, she said to me, "I never could have believed that if you had not showed it to me in the Bible!" Oh, if we would only believe what the Word of God will do, when preached in faith and power of the Holy Spirit!

Do you remember the blessed promise of Psalm 126:5,6? "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Here is the plain promise of God never repealed. One who takes the Word of God and sows that Word of God with tears, with contrite, broken hearts, in the hearts of sinners, is certain to see results. He is to return with joy, bringing his sheaves.

Let us, then, sow the Word of God. Sow it broadcast. Sow it here and yonder, and in every way possible get out the gospel. "Blessed are they that sow beside all waters, that send forth thither the feet of the ox and the ass" (Isa. 32:20).

We often think of Galatians 6:7, 8 as a solemn warning to sinners, and so it is. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to

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Dr. D. A. McCall

the Spirit shall of the Spirit reap life everlasting." But God adds in the next verse the emphasis that He mainly wants us to see, "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

How can one who believes this Scripture, this blessed principle of the law of sowing and reaping the gospel, say we cannot have great mass revivals again? If we sow, we shall reap. If we plant the precious seed of the Word of God and water it with our tears, the blessed Spirit of God will make it sprout in many a heart. We can have revival now because we have the infinite resource, always available, of the all-powerful Word of God. If the Word of God ever comes to its own in our lives, we will have mighty revivals.

(The above is half of Chapter VI in Dr. Rice's big book, *We Can Have Revival Now*, 201 pages, 10 chapters. The book is creating much interest, answering many questions about ultradispensationalism, excuses for not having revivals, false teaching about "the last days," etc. We suggest you get a copy from your book dealer or from *Sword of the Lord Publishers*, Wheaton, Illinois. Price, \$2.)

### WHAT SWORD OF THE LORD SUBSCRIBERS ARE SAYING

"More than two years ago I was saved at the age of forty-seven from Catholicism, and almost immediately a thoughtful Christian friend sent me *THE SWORD OF THE LORD*; and I thank God for men like Dr. Rice who are not afraid to stand up for the Holy Word of God."

J. D., Grosse Pointe Park, Mich.

"Just to let you know that I have been reading *THE SWORD OF THE LORD* ever since Dr. Rice was in Winston-Salem a few years ago and that it is tops among the religious literature that I receive. As a Sunday school teacher your paper has been an inspiration and help to me."

C. M., Winston-Salem, N.C.

## Let America Hear This!

By the Editor

Dr. D. A. (Scotchie) McCall, pastor of the Tabernacle Baptist Church, Chicago, for eleven years the dynamic and remarkably successful leader of Mississippi Baptists has more work than he can do. He has many invitations for revivals, besides the pastorate of a strong church. Yet, I have a burden to see that one of his messages in particular is heard all over America. And I have insisted that he allow me to mention this matter to my friends, and he has promised to give some time to delivering his famous lecture on "Fools, Foxes and Fancies," or how the Bible story of Samson proves that sinners must reap what they sow. Twice Dr. McCall has given this message at summer conferences on revival and soul winning sponsored by *The Sword of the Lord*, and I have glowing letters from Christian leaders far and near, commending the message.

Dr. W. E. Greene, president of Clarke Memorial College, Newton, Mississippi, writes:

"Dear Brother Rice,

"Thank you for your letter concerning Dr. D. A. McCall on 'Fools, Foxes, and Fancies.' I consider Dr. McCall one of the most forceful preachers in America and his message on 'Fools, Foxes and Fancies' is one of his best. Mississippi and adjoining states have received it with great enthusiasm. I believe it would be a great blessing to people of every state in the nation.

"I heartily recommend that doors be opened to Dr. McCall in churches, colleges, and Christian assemblies. He is one of God's most choice spirits."

Dr. J. B. George, director of Goodwyn Institute, Memphis, Tennessee, writes me as follows:

"My dear Rev. Rice:

"It was my policy the twelve years I served as president of the Mississippi Southern College at Hattiesburg, Mississippi to set apart one week in each school year to be known as 'Religious Emphasis Week.'

"We selected a Baptist minister one year in three to be in charge of religious activities during this week. Dr. D. A. (Scotchie) McCall was always my first choice. As I recall we had him three different years.

"I selected 'Scotchie' because in my judgment he was able to get

better results than any minister I know. Having served as a member of the football team at the University of Mississippi he knows the temptations and problems of the college athlete. As a university student he was a leader of all groups that stood for right on the campus. These activities led him to know the problems of campus life. He approaches these problems from a down-to-earth common sense point of view. He is no radical. He teaches and preaches that Christianity is practical and can be used and practiced every day on a college campus.

"Scotchie is a tireless worker. He works day and night serving his fellowman. I remember many nights going with him to a dormitory at 10 p. m. to meet with a group of students to discuss a problem of their own choosing.

"Dr. McCall will be a great influence for good on any college campus. He does not preach doctrines, he preaches Christ.

"May the Lord bless you and Dr. McCall in your work."

We have a number of other letters from strong businessmen and from pastors urging me to help get this message before the young people and men far and near. They particularly stress that Dr. McCall speaks the language of youth, in a pungent and powerful way.

Dr. McCall was a professional baseball player, owned and flew his own plane for years, has preached around the world in Europe, Asia, South America as well as many states of the union.

I suggest that pastors, who would be interested in this remarkable message particularly slanted toward young people and greatly used of God among them, would write Dr. McCall for a copy of the printed message "Fools, Foxes and Fancies" (about Samson) and say when you would like to have Dr. McCall.

We think Dr. McCall ought to be in colleges and universities with this message, but also before churches, Youth for Christ, etc. It has a powerful appeal, and is used with evangelistic impact and power.

Those interested please write Dr. D. A. (Scotchie) McCall, 325 N. Austin Boulevard, Chicago, Illinois.

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# WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS  
by Charles T. Lampman

## Chapman at St. Louis

Evangelist Kenneth A. Chapman, of the Sword Staff of Evangelists, recently closed a series of meetings in the Broadway Baptist Church, St. Louis, Missouri.

Pastor Orvall Bruce commends Evangelist Chapman as follows: "He is one of the finest preachers that I know of. He is a sin-hating, God-fearing, uncompromising preacher. He loves the Lord and loves lost souls. He will be a great spiritual help to any church that would call him.

"Our church had gone through some deep water almost a year ago. The Devil hit us a hard blow. Brother Chapman revived our church in a great way. He was a great inspiration to all our people. He has given us a greater determination to fight sin and win the lost. He has a deep conviction and preaches it when it comes to sin and salvation.

"There was a number saved, a number of restorations and six united with the church by letter. "Any church that fears God and eschews evil should pray that God will send them this evangelist."

## Winn at Colfax, Washington

Evangelist Douglas Winn, of the Sword Staff of Evangelists, reports as follows:

"There were 43 dear souls saved in ten days of meetings just closed in the First Baptist Church of Colfax, Washington. The Lord gave us capacity attendances nightly and some rich experiences. One night I prayed for over an hour with individuals who said they wanted to win souls in 1951.

"One 250 pound man gave a marvelous testimony as to how God delivered him from drink during the campaign. One lad paid \$187 for a popular dancing course and forfeited that after being saved. I gathered a group of 35 or 40 Christian and we went into all the beer taverns and gave out tracts. I spoke briefly of God's love for them. We sang 'Pass Me Not, Oh Gentle Saviour,' and all of us knelt in the taverns while I prayed. This created quite a stir and brought about a writeup in the paper.

"Each day I was on a broadcast and reached many people. Interest was so great that I am continuing the broadcast for six days each week on the Colfax and Moscow, Idaho, radio stations. There were 43 decisions for salvation when I spoke at a Bible Club rally at the Presbyterian Church in Potlatch, Idaho."

## Melton Reports for 1950

Evangelist J. H. Melton, of the Sword Staff of Evangelists, reported on his 1950 activities thusly:

"In the calendar year of 1950 it was my privilege to preach in 21 revivals, with 475 additions to the churches. I completed the engagements for the year with a meeting in the Second Baptist Church, Irving, Texas, December 6-22, with 24 additions, 21 upon profession of faith.

"I begin 1951 with revival engagements in Texas, Illinois, Indiana, Arkansas and North Carolina in the first three months of the year. Please pray for me."

## Martin in West Virginia

Evangelist Eddie Martin reported in glowing terms on a recent city-wide campaign he held in Hinton, West Virginia. Crowds in this city of 5000 made "Double-Header" meetings necessary since the Municipal Auditorium only seats 950 persons.

Martin said:

"By 7:00 p.m. each night the crowds filled the Municipal Auditorium and the Central Baptist Church auditorium across the street. The church holds over 700 when filled. For 12 nights I went to the church to preach there first while my song leader went to the Municipal Auditorium to

sing to that crowd. When the message had been delivered and the invitation finished at the church, I went to the Municipal Auditorium to preach there. This continued through 12 days of glorious revival."

On the last day of the campaign four meetings were held with over 3500 people in attendance. The evangelist "dealt with over 525 people personally" after giving a public invitation to come to Christ.

Evangelist Martin is currently holding meetings in Martinsburg, West Virginia, where 26 churches have united in a city-wide gospel effort.

## Box Reports Great Blessing

Evangelist Millard B. Box, an old friend of THE SWORD OF THE LORD, nine months ago accepted the pastorate of Memorial Baptist Church, Corsicana, Texas. He reports:

"God has blessed us here. We have grown from around 80 in Sunday school to an average of about 250 and our enrollment is 370. We had 317 the last Sunday. I baptized the 108 person last Sunday evening in nine and one-half months. With the other additions by letter that makes a total of nearly 200 additions during that period. The evening hour is broadcast and we have the \$11,000.00 addition well on its way out of debt. How good the dear Lord is to us here. We have only missed two Sundays having someone saved and added to the church. We have other candidates awaiting baptism."

## Brannon at West Plains

Rev. K. L. Sutter, pastor First Baptist Church, West Plains, Missouri, recently wrote the following to Dr. Rice.

"Two reasons for writing you—First: We just closed one of the best meetings this church has experienced in many years. We had one of your evangelists with us in the person of Cliff W. Brannon of Longview, Texas. Cliff preaches

## CONCERNING EVANGELIST TED FIX, DALLAS, TEXAS

A good letter from Rev. Fred P. Billings, pastor of Galilean Baptist Church, Dallas, Texas, of which I was the founder and first pastor, tells of a good revival led by Evangelist Ted Fix. Brother Billings is a conservative, spiritual, trustworthy man and we are glad to have his commendation as follows:

"We have recently closed an eight-day revival with Evangelist Ted Fix of Dallas, Texas. We experienced wonderful blessings from the Lord. There were twenty-six first-time decisions for salvation, with an uncountable number who pledged to be real soul winners for Christ. Many rededicated their lives to the Saviour, and fifteen joined the church.

"I should like to recommend our Brother Fix as a splendid and able evangelist. All of his messages are doctrinally sound and carry the real elements of revival. He has recently left the Presbyterian denomination and has united with our fellowship. He is a full-time evangelist, has attended Moody Bible Institute and is a university graduate and he has spent five years in the United States Navy as a chaplain. If any church is looking for a man who really preaches the truth in power, our brother will fill the bill."

Any one interested in the ministry of Rev. W. T. (Ted) Fix may write him in care of the Galilean Baptist Church, 201 E. Tenth Street, Dallas 8, Texas.

DR. JOHN R. RICE

the gospel without fear or favor and lays it right on the line. I thank God that He has called this prominent prosecutor of the law to become the pleading prophet of the Lord. Scores of our members walked the aisle to the altar and dedicated themselves to their Lord and His service. Others gave up smoking and picture-show going and laid their tobacco on the table, making the statement 'I want to be a clean vessel for the Master's use.' There were 29 additions to the church, 19 by baptism. Yes, it was indeed a revival."

(Evangelist Brannon, in another report says: "The Lord is good to us. We have just closed a revival in Liberty, Texas, with 104 conversions and 187 definite decisions in a seven day revival.")

## A Passion for Winning Men

(Continued from page 1)

pathetically, like leaderless sheep, eager, hungry, tired, always stirred Him to the depths. The lone woman, bleeding her heart out through her eyes as she followed the body of her boy out—He couldn't stand that at all.

And when He was so moved, He always did something. He clean forgot His own bodily needs so absorbed did He become in the folks around Him. The healing touch was quickly given, the demonized man released from his sore bonds, the disciples organized for a wider movement to help, the bread multiplied so the crowd could find something comforting between their hunger-cleaned teeth.

The sight of suffering always stirred Him. The presence of a crowd seemed always to touch and arouse Him peculiarly. He never learned that sort of city culture that can look unmoved upon suffering or upon a leaderless, helpless crowd. That word *compassion*, used of Him, is both deep and tender in its meaning. The word actually used in our English means to have the bowels or heart, the seat of emotion, greatly stirred.

The kindred word, *sympathy*, means to have the heart yearning, literally to be suffering the same distress, to be so moved by somebody's pain or suffering that you are suffering within yourself the same pain too. Our plain English word, *fellow feeling*, is the same in its force. Seeing the suffering of someone else so moves you that the same suffering is going on inside you as you see in them. This is the great word used so often of Jesus, and by Him.

There never lived a man who had such a compassion for men as

Jesus. He lived to win them out of their distressed, sinful, needy lives up to a new level. He died to win them. His last act was dying to win men. His last word was, "Go ye and win men." And His first act when He got back home, all scarred and marred by His contact with earth, was to send down the same Spirit as swayed Him those human years to live in us that we might have the same passion for winning men as He. Aye, and the same exquisite tact in doing it as He had.

I said the last act was dying to win men. And you remember that even in the act of dying, He forgot the keen pain of body, and the far keener pain of spirit, to turn His head as far as He could turn it, and speak the word to the fellow by His side that meant the difference of a world to him. Surely it was the ruling passion with Him to win men, strong in death, aye, strongest in death, and finding its strongest expression in His death.

## Counting on Us

Somebody has supposed the scene that he thinks may have taken place after Jesus went back. The last the earth sees of Him is in the cloud—not a rain cloud, a glory cloud—that sweeps down and conceals Him from view. And the earth has not seen Him since. Though the old Book does say that some day He's coming back in just the same way as He went away, and some of us are strongly inclined to think it will be as the Book says in that regard.

But—have you ever tried to think of what took place on the

other side of that cloud? He has been gone down there on the earth thirty-odd years. It's a long time. And they're fairly hungry in their eyes for a look again at that blessed old face. And I have imagined them crowding down to where they may get the first glimpse of His face again. And, do you know, lately I have been wondering, with the softening of awe creeping into the thought, whether—the Father—did not come the very first of them all and—touch His lips to where—the scars were in Jesus' brow and cheeks—yes, His hands—and His feet, too. Tell me, you fathers here listening, would you not have done something like that with your boy, under such circumstances?

You mothers, wouldn't you have been doing something like that with your boy? And all the fatherhood of earth is named after the fatherhood of Heaven, we're told. And with God fatherhood means motherhood too, you know. I do not know if it were so. But I think it's likely. It would be just like God.

But this friend I speak of has supposed that after the first flush of feeling has spent itself—the way we speak of such things down here, the Master is walking down the golden street one day, arm in arm with Gabriel, talking intently, earnestly. Gabriel is saying:

"Master, you died for the whole world down there, did you not?"

"Yes." "You must have suffered much," with an earnest look into that great face with its unremovable marks.

"Yes," again comes the answer in a wondrous voice, very quiet, but strangely full of deepest feeling.

"And do they all know about it?"

"Oh, no! Only a few in Palestine know about it so far."

"Well, Master, what's your plan? What have you done about telling the world that you died for, that you have died for them? What's your plan?"

"Well," the Master is supposed to answer, "I asked Peter, and James and John, and little Scotch Andrew, and some more of them down there just to make it the business of their lives to tell others, and the others are to tell others, and the others others, and yet others, and still others, until

the last man in the farthest circle has heard the story and has felt the thrilling and the thrilling power of it."

And Gabriel knows us folk down here pretty well. He has had more than one contact with the earth. He knows the kind of stuff in us. And he is supposed to answer, with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan, "Yes—but—suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, their successors away off in the first edge of the twentieth century, get so busy about things—some of them proper enough, some may be not quite so proper—that they do not tell others—what then?"

"And his eyes are big with the intenseness of his thought, for he is thinking of—the suffering, and he is thinking too of the difference to the man who hasn't been told—what then?"

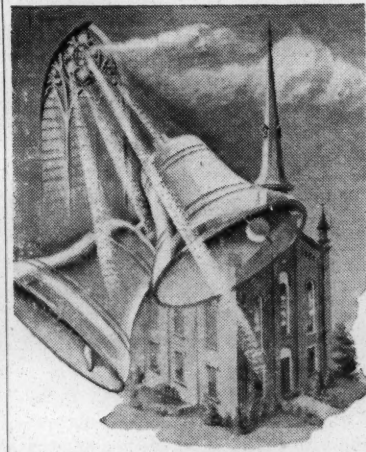
And back comes that quiet wondrous voice of Jesus, "Gabriel, I haven't made any other plans—I'm counting on them."

## The Secret of Winsomeness

That's a bit of this friend's imagination, it's true. But—it's the whole Gospel story, through and through. Jesus has made that plan. He has not made any other plan. He's counting on us, each of us, each in his own circle, in his own way, as comes best, most natural to him tactfully, quietly, earnestly—simply that, but all of that. And—if we fail—Him—let me be saying it very softly so the seriousness of it may get into the inner cockles of our hearts—if we fail Him, just that far we make Jesus' dying a failure so far as concerns those whom we touch.

Yes, I know that sounds very serious. I'd rather not be saying it. I'm sure, by the Book, it is so. And so, do you see the genius—may I use that word very reverently of Him who was a man and far more than man—the genius of His plan? He sent down the same Spirit that swayed Him those human years to live in us, and control us, that we might have the same fine passion for men as He, and the same ex-

(Continued on page 5)



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Introduction by: William Culbertson, President, Moody Bible Institute.

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## A Passion for Winning Men

(Continued from page 4)

quisite tact in winning them as He had.

It must be a passion; a fire burning with the steady flame of anthracite fed by a constant stream of oil. If it be less we will be swept off our feet by the tides all around, or sucked under by their swift current. And many a splendid man today is being swept off his feet and sucked under by the tides and currents of life because no such passion as this is mooring and steadying and driving his whole life.

It must be a passion for winning men; not driving nor dragging, drawing. Not argument nor coercion but warm, winsome wooing. Today the sun up yonder is drawing up toward itself thousands of tons' weight of water. Nobody sees it going, except perhaps in very small part. There's no noise or dust. But the water rises up irresistibly toward the sun because of the winning power in the sun for the water. It must be something like that in this higher sphere. A winsomeness in us that will win men to us and through us to the Master.

"Oh! well," someone says, "if you put the thing that way you'll have to count me out. I'm not winsome that way." Well, maybe you need not have bothered to say it. We could easily know that without your saying it. We are not winsome that way, any of us, of ourselves. But when we allow this Jesus Spirit to take possession of us He imparts His winsomeness. For the real secret of a transfigured life is a transmitted life. Somebody else living in us, with a capital S for that Somebody, looking out of our eyes, giving His beauty to our faces, and His winningness to our personality.

### "As the Stars"

The language used in the Scriptures for this sort of thing is full of intense interest. Some time ago I was reading in the old prophecy of Daniel. I was not thinking of this matter of winning men but simply trying to get a fresh grasp of that wonderfully fascinating old bit of prophecy. And all at once I came across that gem in the last chapter. I knew it was there. You know it is there. Yet it came to me with all the freshness of a new delightful surprise. "They that are wise shall shine with the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Daniel 12:3).

Four times in those last two chapters of Daniel it refers to those that are "wise"; literally, those that are teachers. Those who have themselves learned the truth and are patiently, faithfully, winsomely telling and teaching others. The word used for influencing the others is full of practical picturesque meaning. "They that turn many." As if a man were going the wrong way on a dangerous road. And I know it's the wrong way. There's a sharp precipice ahead. But he is going steadily on, head down, all absorbed, not noticing where the road leads.

I might go up to him, and strike him sharply on the shoulder to get his attention, and say, "See here, you're going the wrong way; can't you see the danger ahead there? Come this way," with a vigorous pull. I have sometimes seen that done in just that way. And if the man is an American or an Englishman or a German—we're all very much alike—he will say coldly, "Excuse me. I think I can take care of myself. Thank you. I'll look out for this individual."

Or, I might slip gently up to the man, and get my arm in his, and begin to turn, very gently at first, and turn, and turn, and then turn some more, and then farther around still, and walk him off the other way. You will have to get close to a man to do that. Some folks never do. And you'll have to be at least half-way decent in your life to get close. Some folks never can. And you will need to be warm enough all the time inside, to melt through the icy cloak of indifference beneath which his

heart may be wrapped up. But I can tell you this: the old world where you and I live is fairly hungry at its heart, with an eating hunger for turners of that sort.

And the promise of that old prophetic bit is this: "They shall shine." You know everybody wants to shine. It is right to be ambitious, with a right ambition. But if any of you are ambitious to shine in some other sky than this, in your profession, in social life, or in some firmament lower than this, may I gently make this suggestion to you? Do your best shining now. Get on the brightest shining surface possible now. For this is your shining time. This is the skytime for that sort of thing. It won't last long. I must tell you frankly. And at the end a bitter biting at your heart.

I am fond of watching a display of fireworks on a Fourth of July night. Perhaps the night is clear, the sky full of stars, bright and sparkling. A sky rocket is sent off. It goes up with a rush and a noise. There is a dash of many colored, beautiful fire-stars. And a murmur of admiration from the crowd. For a few moments you can see nothing as you look up but this handful of fire-stars. The clear quiet stars beyond are eclipsed for a narrow circle of space, and for a few moments of time.

It doesn't last long. A small fraction of a minute at the most. Then it's all over. And all that is left is a charred stick that sticks in the mud, nobody knows where, nor cares. But look up yonder, the stars you could not see a moment ago for these momentary ones, are shining more brightly than ever by contrast.

".... And singing as they shine,  
The hand that made us is divine."

You shine in the lower skies if you will. And of course you will if you will. You will do as you will to do. But, at the end—a charred stick, a bad taste in your mouth, a sharp tugging at your heart. And the story's told. The last chapter's ended. The book is shut. But they whose one absorbing ambition is to turn others to righteousness may not shine much here in earth's skies. And they may a bit, and it recks precious little either way. But they shall shine as the stars, as bright and as long.

It does not mean Atlantic coast stars. It means desert stars, Babylonian stars, where one can see so many more than here. They shake their wondrous firelight down into your face, and fairly dazzle your eyes. You "shall shine as the stars," as bright and as long.

### The Finest Wisdom

James, the head of the Jerusalem Church, closes up his letter to the dispersed Jews with this same word as Daniel uses. He would have all to whom he is writing understand that he that turns another from the wrong way will save a soul from death and hide away out of sight and reach a mass of sin (James 5:19). The old world needs more saving societies and saving individuals of this sort.

We have gotten great skill in saving dollars. Men give their whole strength and time to that. There is something much higher, infinitely higher, saving souls, and rescuing lives, treasuring up precious men and women. These people, James says, are famous for their use of the fine cloak of charity. They make the best use of it in hiding away beyond any chance of being found a great mass of ugly, crooked, poisonous sins.

The man with the reputation of being the wisest man gives a special definition of wisdom. The old version runs, "He that winneth souls is wise" (Proverbs 11:30). This is a great statement from Solomon's pen. He had searched into all the avenues of men's pursuits. He was a great experimenter. Everything was put to a personal test. He amassed

## Entire Family Enjoys Book Club Selection



Here's convincing proof that *Little Pilgrim's Progress*, by Helen L. Taylor, fascinates readers of all ages. Mr. Kenneth N. Taylor (no relation to the author), of Wheaton, Illinois, and his children: (from left to right) Janet, 3, Rebecca, 8, John, 7, Peter, 4 and Martha, 6, agree that this first American printing of a volume popular with the youth of England is tops with them, too. To learn how you can get your FREE personal copy of this re-write of Bunyan's *Pilgrim's Progress*, using children's language and child characters, turn to page eight. Supply limited. Send for yours today. Avoid disappointment.

wealth beyond all others. He delved into the fascinations of intellectual delights, of deep intricate philosophies and problems.

He knew the subtle appeal to strong men that there is in deftly handling and controlling men, personally and in large numbers. He had tasted the rich wines of pleasure as had few. This is his conclusion: the wise man is he

that gives his strength with all of its fine-grained cunning to wooing men back, through the old Eden gate, up to the tree of life.

This is the finest fruitage any life can yield. This will be to the bearer of it a tree of life giving twelve crops of fruits, a crop of every month, a perennial, alike in heat and frost, in storm and drought, and with a peculiar heal-

ing quality in its green leaves for all men.

The revised version gives a fine turn to this old bit, exactly reversing the first statement. "He that is wise winneth souls." The old philosopher says that here is the real test of wisdom. He that is a wise man gives the cream of his thought and wisdom to per-

(Continued on page 6)

## "DESTINED... A CLASSIC"

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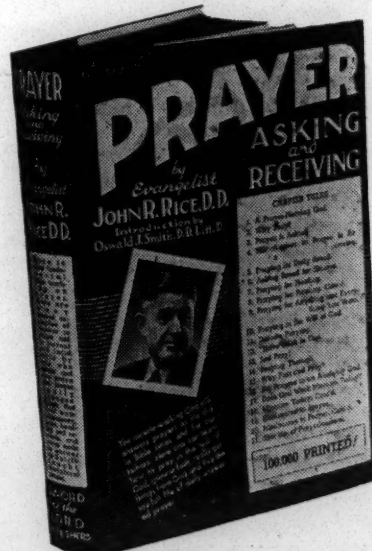
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## Uncle Walter's Animal Stories

By "Uncle Walter" L. Wilson



### THE ALLIGATOR

I wonder if you know the difference between an alligator and a crocodile. There are two ways to tell the difference. The word *alligator* begins with the letter A which has a sharp point on the top of it. The word *crocodile* begins with the letter C which is a rounded and blunt letter. The alligator has a blunt nose like the C and the crocodile has a sharp nose like the A. This is the opposite of what you would think, but in this way you can always tell the difference between an alligator and a crocodile.

There are a number of remarkable things about alligators and crocodiles. They never stop growing. As long as they live they grow larger and larger. The turtle never stops growing, either. God knew that people would not care whether alligators kept on growing or not but He knew we could care if horses, cows, dogs, cats and chickens never stopped growing. He makes them stop growing when they are the right size. You see, God is a very wise God. He does everything wisely and well. He knew that if a cow grew to be as big as an elephant, Daddy would have a terrible time milking it. He would have to get a stepladder. If your dog never stopped growing, there would come a time when he would not be able to get through the door and you could not play with him. Imagine a hunting dog as big as an elephant! How could it chase a rabbit or a fox? But alligators keep growing, and no one cares.

Sometimes the mother alligator lays two or three eggs in a little hole in the sand or in the mud on the bank of a river. She may make a nest about eight feet long, three or four feet wide and about two feet deep, and in that nest put twenty-four, thirty or even thirty-six eggs. The mother alligator does not sit on those eggs to hatch them as the mother hen does. You see, she is so heavy, clumsy and awkward that she would break them. She merely places the eggs in the nest and then goes somewhere else and the heat of the sun hatches the eggs. They hatch in six weeks—twice as long as the time needed for hen's eggs to hatch.

The alligator also has a very peculiar mouth. Its large lower teeth fit into sockets in the upper jaw, like a lock, and if anything gets in those strong jaws, it will not be able to escape. Children, don't look in an alligator's mouth to see if this is true or not because if you do you will not be able to come back and tell what you saw!

The alligator can chew its food under water. If it captures its victim on the bank, it can hurry into the river, carrying its prey in its mouth, and chew it under the water. But the alligator cannot swallow under water, and so it must return to the surface to a log or crawl on the bank to eat its food. It has a large valve in its throat which works in such a way that if it should start to swallow under water it would choke and die. I do not know why the alligator is made that way. The Lord has not explained to us the reason for His actions. He asks us to believe in His wisdom and good judgment. The Scripture says, *The just shall live by faith* (Gal. 3:11). We never can understand everything in life. In fact, we can understand only a small part of life. God asks us to believe Him—not to understand Him. Abraham believed God,

and it was counted unto him for righteousness (Romans 4:3).

One of my friends named Wallace, who is a missionary in Africa, was walking beside the Zambezi River. As he walked along the bank, he saw a nest in which were two alligator eggs. They were rather large, three and one-half or four inches long. He noticed that one of them was cracked, and so he sat down beside it to see if it was about to hatch. It was. As he watched the crack, it grew a little larger and then another crack appeared and soon the whole egg cracked open and out came a baby alligator. It was about twelve inches long and the poor thing was very cramped from lying in that little egg so long. It stretched itself out on the sand with its head toward the woods, facing away from the river. My friend Wallace wondered if that little alligator would know what to do.

It had never seen a river nor any water. It had never seen another alligator. It had never used its little jaws and its sharp teeth. It had never seen a friend nor an enemy, and Wallace wondered if the alligator knew anything at all. He watched for a while as it

stretched out in the sun to dry and a little later it turned and started down toward the river. Why didn't it keep on going into the woods? It was headed that way. It had never seen any trees. Somehow that little baby alligator knew it didn't belong in the woods. It belonged in the river. Wouldn't it be drowned if it went into the river? No, because it can swim without being taught.

This baby alligator about which I am telling you never did get to swim. When it turned around and started to go toward the water, Wallace put his finger down toward its head to turn it around and make it go back into the woods. When he tried to turn the alligator, it jumped at him and tried to bite his finger. The idea! Who taught that baby to be so mean? Who taught the alligator that it had enemies? Is there a school where an alligator can go and sit on its hind legs and look at the blackboard and learn what to do if a man puts his finger too close to its mouth or nose? I don't think so.

Children, there are some people who say that there is no God in heaven who shows the animals how to defend themselves from their enemies and how to get their food, but Uncle Walter tells you that there is a God in heaven who makes the animals and puts the nature in them which makes them protect themselves from their enemies and shows them how to get food to eat.

Well, this little fellow didn't want to go back into the woods, so Wallace—because I had never seen a baby alligator—killed the little fellow and brought the skin home for me to see.

God wants you to be defended against sinful things because they will harm you and hurt you, and so He sent the Lord Jesus to put a good spirit in your hearts and make you want to be godly boys and girls and be saved and live Christian lives. *He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him* (John 3:36).

(From the children's booklet, *Uncle Walter's Animal Stories*, by Dr. Walter L. Wilson, Christian physician. Published by Zondervan Publishers and used by permission of the publishers and author. This series of stories may be ordered from *Sword of the Lord*, 35c.)

## A Passion for Winning Men

(Continued from page 5)

sonal influence with men. He thinks the thing best worthwhile is drawing a man through the inner reach upon his thinking and affections and will away from the impure and ignoble and deceptive up into touch with his first Friend.

And he finds too that nothing he has ever undertaken calls for a finer play of all his powers at their best. All the diplomacy and fineness and tact and keen management at his command will be called upon. He must be a wise man to do such work. It is no fool's errand this. It demands the best in the best.

There is no body of men more keen or skilled in the handling and influencing of men than the politicians. And I use the word in its fine meaning, as well as in its cheaper meanings. As democracy has won its way increasingly among the governments of earth, these politicians have increased in number and in influence. Great measures of government have depended on their skill in manipulating men. Rarest subtlety and adroitness and rugged honesty have blended in the strongest of these leaders.

The fishing simile so commonly used in the winning of men over to one's side is peculiarly attractive, a matchless simile. And all of this handling of men has often been for personal ends, often for wholly selfish ends, often for strong national ends. Almost never has it been for the benefit of the

man being won, save at times very remotely.

But Jesus would have us become skilled diplomats in winning men for their own sakes. Getting them to climb the hills for the sake of the air and view they will get and enjoy. We are to win strong men full of life and vigor and manly force up into touch with their Friend, Himself.

There is too a most attractive winsome phrase on the Master's lips at the close of that fishing story in Luke's fifth chapter (Luke 5:10), "From henceforth thou shalt catch men" is the reading. But the revised margin gives this added bit of color: "Thou shalt take men alive." They should get, not dead fish, but living men. Men full of vigor and life—thou shalt have power to sway these and induce them up to the highlands of a new life.

### Three Essentials

There are three simple essentials here for the man who would be following his Master fully. The first is that a man shall surrender himself wholly to Jesus as a Master. That so Jesus may have the full control of all. Maybe someone thinks, "There is that strong word surrender again. Cannot I help a man be better without going so far as that word seems to imply?"

Will you kindly notice that the Spirit of Jesus fills the surrender-

ed man? And it is only as that Spirit does fill and sway that there can be any such passion for men as Jesus had, and, too, the fine tact that He always used. This is the first simple indispensable essential.

The second is this: A bit of quiet time alone with Jesus daily over His Word. The door should be shut. Outside things shut outside. And one's self shut in alone with the Master. This is not a good thing—merely. I am not recommending it to you. I am saying very much more. It is an essential thing with every one who would follow the Master simply and fully. It is time spent in coal-ing up, taking out the dead ashes, and readjusting the drafts, so the fires will be kept burning steadily and clearly. This is the second great essential.

The third essential is this: a purpose, deep-seated, rock-rooted underlying every other purpose, taking precedence of every other, of trying to win others, one by one, bit by bit, over to knowing Jesus personally. I say "trying." I like that word. There may be some blunders, some bad steps, some untactful work. But these will not turn one aside from this purpose but simply make him more determined to become skilled in this finest art.

I mean something like this. Here is a young woman moving in a social circle, just as bright and winsome as God meant every young woman to be. And as she moves about, she is thinking—no, it is thinking itself out, underneath in her subtle subconsciousness—"How can I drop the word here, and touch there, and leave the light impress here, that shall count with these lives for my Master?"

Here is a man transacting business with another. And even while he is dealing with figures, and contract terms, he is thinking—no, again—it is so deeply rooted in that the thought, like the fine tendrils of a plant, is ever weaving itself intangibly but surely into the web of his passing mental operations, "How can I tactfully leave the impress here, perhaps speak the direct word, that shall be a doorway for Jesus into this life?"

### A Blessed Library Corner

I think I might tell you best just what I mean by a bit from a real life. The bit that has been such a real inspiration to myself. It is about a friend of mine, a business man, with large responsible interests, keen and shrewd in his business dealings, a very earnest Christian man with a delightful, winning personality, and I am grateful to say who was a warm friend of mine. He is in the presence of his Master now. He was a man much my senior in years, who helped me very greatly. Whenever we chanced to meet in our travels, I would drop my affairs as far as I could to spend all the time possible with him, both for the delight of his pre-

sence, and for the practical help he always was. The last time we were ever together was in Columbus, Ohio. We met there to attend an anniversary meeting of the Young Men's Christian Association, in Dr. Gladden's Church, on the Capitol Square. And Monday morning before taking our trains away in different directions we went for a drive to get the air, and talk a bit. I made the suggestion of driving, for I knew I would get something from him. And I was right. I did get something that I never forgot, and never shall.

As we were driving and talking, by and by, in a little lull of the talk, he said very quietly, "Gordon, do you know what I have been doing lately?"

And I said, "No."

"Well," he said, "it's been the delight of my life," and I could see the gleam of light in his eyes.

And I said, "Tell me what it is that has been such a pleasure to you."

And he said, "Well, I will."

Then he went on, in a very taking way he had, to tell this simple story. And he was speaking as to a friend, for he was very modest, and would not have spoken of the thing except to help; that would always bring anything he had.

He said when he was at home—he travelled much—he would think about the young men whom he knew who were not Christians. Splendid men, some of them; full of power; clubmen, some of them, but who did not know Jesus personally. And he would think, "Now there's such a man. I wonder what's his easy side of approach." And he would think about him, and pray some about him, and then make an opportunity to ask him up to his home for dinner some evening. His position in the city would make any young man feel honored with such an invitation.

He said to me, "We have a pleasant time at the dinner table with the family, and afterwards, a bit of music and so on. Then," with a quiet smile he said, "I ask

(Continued on page 7)

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## A Passion for Winning Men

(Continued from page 6)

him into my library corner, my little study den, and by and by we come to close quarters. I tell him what I'm thinking about. I tell him what a Friend Jesus is, and how it helps to have Him in all of one's life as a Friend and Master. Then I ask him softly if he won't let Jesus be his Friend."

He said, "I try to be as tactful as though I were selling a contract of cars, though there's a fine reverence here that never gets into business talk. And then if it seems good, without causing him any embarrassment, we have a bit of prayer together. Not always, but often." And he said to me with a tender eagerness in his voice, "Gordon, it's been the delight of my life to have man after man accept Jesus in my library corner."

And I looked at him. We were driving along the busiest block of the busiest street in Columbus. The Capitol building on this side, and the old Neil Hotel on this. And all around us were the electric, and wagons and carriages; so much noise and dust. And there that man sat by my side so quiet, with his eyes dancing as they looked off at something I could not see. And if ever Moses' face shined or Stephen's, his did that morning.

I was caught as I looked. That was the delight of his life. Not his money, nor his business, nor his social relations, though he took keen interest in all of these, but this. And the sound of his voice, and the sight of his face that morning seemed to kindle the fires in my heart that I might, in my own way, as came best to me, be doing something of that same sort. That is what I mean by a deep-seated purpose, under every other, to try to win men.

I was telling this story one night to some people in his state, not thinking that I was within maybe two hundred miles of his home. And as the audience was dismissed I saw a man coming up the aisle toward the pulpit, apparently to meet me. So I went down his way. He looked like a business fellow, with a clean-cut way about him, and a strong manly face. Before we met I noticed something glistening in his eye, and yet a smile across his lips.

And he gripped my hand. I can feel that grip now. And he half-blurted out, "I'm one of those fellows! And there are a lot of us that are thanking God with full hearts for that man's library room." And the grip of that hand seemed to make the fires within

burn just a bit stiffer.

In an after conversation this friend told me how he had wanted to be a Christian, but didn't seem to know just how. And nobody had ever spoken to him about it, he said, though so often he had wished somebody would. There are a great many just like him in that.

### "Two Missing"—"Go Ye"

Some years ago I was a guest at a small wedding dinner party in New York City. A Scotch-Irish gentleman, well known in that city, an old friend, spoke across the table to me. He said he had heard recently a story of the Scottish hills that he wanted to tell. And we all listened as he told this simple tale. I have heard it since from other lips, variously told. But good gold shines better by the friction of use. And I want to tell it to you as my old friend from the Scotch end of Ireland told it that evening.

It was of a shepherd in the Scottish hills who had brought his sheep back to the fold for the night, and as he was arranging matters for the night he was surprised to find that two of the sheep were missing. He looked again. Yes, two were missing. And he knew which two. These shepherds are keen to know their sheep. He was much surprised, and went to the out-house of his dwelling to call his collie.

There she lay after the day's work suckling her own little ones. He called to her. She looked up at him. He said, "Two are missing"—holding up two fingers—"Away by, Collie, and get them." Without moving, she looked up into his face as though she would say, "You wouldn't send me out again tonight?—it's been a long day, I'm so tired—not again tonight." So her eyes seemed to say. And again as many a time doubtless, "Away by, and get the sheep," he said. And out she went.

About midnight a scratching at the door aroused him. He found one of the sheep back. He cared for it. A bit of warm food, and the like. Then out again to the out-house. There the dog lay with her little ones. Again he called her. She looked up. "Get the other sheep," he said. I do not know if you men listening are as fond of a good collie as I am. Their eyes seem human to me, almost, sometimes. And hers seemed so as she looked up and seemed to be saying out of their great depths—"Not again—tonight?—haven't I been faithful?—I'm so tired—not again!"

## Dr. Bob Jones Says:

I think our friends will be interested in the following letter we received a day or two ago from Rev. Robert S. Cessna, pastor of the Third Brethren Church in Philadelphia, Pennsylvania. I quote the letter:

"Just ten years ago the greatest thing that happened to me is that my daddy insisted upon my return to Bob Jones University after spending the Christmas vacation at home. You see, I did not want to return to school but settle down and quit school. How grateful I have been that I did not do as I wanted to do but returned and completed my college training. This leads me to the purpose of this letter. It would have been impossible for me to have attended Bob Jones if I had not been able to obtain a work/loan scholarship. I want to help others that need the same kind of help I needed.

"I will never cease to thank God for the training that I received while at Bob Jones those five years. It was there that I learned to live the Christian life and also how to preach the Gospel. Since being in the pastorate, I have learned to put into practice the many things you drilled into us. One thing that has helped me more than any other is to DO RIGHT. Only eternity will reveal what has really been accomplished in my life because I went to Bob Jones. Keep the school as it was in those days.

You will be hearing from me again. I want to do all I can for the school financially and also help send the right kind of students there. May God's richest blessing be yours and Dr. Bob, Jr.'s, is my earnest prayer."

We get many letters of this kind from our students who have gone out in the field who had to have financial help in order to come to school. Some of these letters come from missionaries. Some come from evangelists here at home. Some come from school teachers who are Christian leaders in the communities where they teach. A number come from pastors who are preaching the real Gospel to their people and who are winning many to the Lord Jesus Christ. You Christian friends who have invested in this Student Loan Endowment Fund have had a part in the training of these young people. We hope you will do your best to help us reach the goal we have set for the close of this school year. Remember, we are endeavoring to raise one million dollars as a Student Loan Endowment Fund. We are hoping to reach half of this goal, which will be \$500,000, by the close of this school year, which will be May 30. Please help us all you can, and please pray for us. Thank you and God bless you.

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And again as I suppose many a time before, "Away by, and get the sheep." And out she went. About two or three, again the scratching. And he found the last sheep back; badly torn; been down some ravine or gully. And the dog was plainly played. And yet she seemed to give a bit of a wag of her tired tail as though she would say, "There it is—I've done as you bade me—it's back."

And he cared for its needs, and then before lying down again to his own rest, thought he would go and praise the dog for her faithful work. You know how sensitive collies are to praise or criticism. He went out and stooped over with a pat and a kindly word, and was startled to find that the life-tether had slipped its hold. She lay there lifeless, with her little ones tugging at her body.

That was only a dog. We are men. Shall I apologize for using a dog for an illustration? No. I will not. One of God's creatures, having a part in His redemption. That was to save sheep. You and I are sent, not to save sheep, but to save men. And how much then is a man better than a sheep, or anything else!

And our Master stands here today. Would that you and I might see His face with the thorn marks of His trip to this earth. He points out with His hand. And you can't miss a peculiar hole in its palm. He says, "There are two missing—aye, more than two—that you know—that you touch—that you can touch—that I died for—go ye."

Shall we go? For Jesus' sake? Yes, for men's sake; splendid men, befooled about Jesus, who can get Him only through us in touch with Him—for men's sake, in Jesus' great name.

(From the book, "Quiet Talks on Service," by S. D. Gordon. Published by Fleming H. Revell Co. Used by permission of the publisher.)

## Stepping Out of Fear

(Continued from page 1)

cally that the love of God cannot be compared with that level of human love. The love of God must be seen in contradistinction to the sickly, human, sentimental emotions of changing and sinful men and women. The love of God is something quite other than that. It is spiritual, it is divine, it is indestructible, it is infinitely sublime!

I like to think of the love of God as it appears on the page of Scripture. First of all, it is a strong love. "The floods cannot drown it; it is as strong as death." And I am speaking to men and women here who have proved the failure of human love. Someone has loved you, so you have been told; but as months have passed, that love has failed and you have been let down, and the chilling realization of a broken love has flooded your soul with grief. Yes, human love fails.

But here is a love, my friend, that never fails. "Many waters cannot quench it, neither can the floods drown it"; it is "as strong as death" itself.

The second thing I want to say about the love of God is that it is stern: because it is based on inflexible righteousness. The love of God hates sin, while it loves the sinner. The Bible tells me that "whom the Lord loveth He chasteneth."

I do not doubt your love when I see you pick up that child of yours and spank him for misbehaving himself. I do not question your love when that boy walks recklessly into danger and you pull him back and chastise him for it; I

say you are a parent with love and that you are loving the child and hating the danger.

The love of God is strong. The love of God is stern: it is jealous for our good.

In the third place, the love of God is sympathetic. When I think about those words, recorded in Hosea, "I will heal their backsliding, I will love them freely: for mine anger is turned away," I realize that there is no love like the love of God in Jesus Christ. It meets the individual at the deepest level of his need.

Now, having said that corrective word about God's love, let us come back to our text and consider it in its simple and natural divisions. First of all, "For God so loved the world"—that is the embrace of God's love; "that He gave His only begotten Son"—that is the evidence of God's love; "that whosoever believeth in him should not perish, but have everlasting life"—that is the enterprise of God's love.

### The Embrace of God's Love

First of all, we have the embrace of God's love—"for God so loved the world." When the Lord Jesus gave expression to those words, the Jewish people believed that God's love was national. They imagined that anyone outside of the Jewish Nation was outside of the love of God. But the Lord Jesus exploded that idea once and for all, and demonstrated that God's love stretches back to a past eternity and on to a future eternity. In other words, He revealed that God's love is for all men who have ever lived, and for the 1800

## Famous Pastor Guest Judge of Sword Book Club

One judge of the Sword Book Club, Evangelist Bill Rice, is now in Africa for four or five months with the Africa Inland Mission doing special work among missionaries, preaching to natives through interpreters, and taking missionary films. As a guest judge of the Sword Book Club during part or all of Brother Bill's absence, we have secured the services of Dr. W. A. Criswell, pastor of the First Baptist Church, Dallas, Texas.

Dr. W. A. Criswell is 41 years old and has been pastor of the First Baptist Church in Dallas for six years. He received the A.B. degree from Baylor University in Waco, Texas, in 1931, majoring in English and minoring in psychology and philosophy. In 1934 he received the degree of Master of Theology from the Southern Baptist Theological Seminary at Louisville, Kentucky, and from the same institution was awarded a Doctor of Philosophy degree in 1937. In 1945 the Doctor of Divinity degree was conferred upon him by Baylor University.

Dr. Criswell began preaching when he was 17 years of age, holding student pastorates throughout his college and seminary work. After being graduated from the Southern Seminary in 1937, he accepted the pastorate of the First Baptist Church at Chickasha, Oklahoma, in which little city is located the Oklahoma State College for Women. After three years pastorate there, he accepted the charge of the First Baptist Church of Muskogee, Oklahoma, and at the death of Dr. George W. Truett he was called to the First Baptist Church in Dallas, Texas.

Dr. Criswell is a trustee of Baylor University, a member of the Relief and Annuity Board of the Southern Baptist Convention, a member of the State Executive Board for this denomination in Texas, and a member of its State Executive Committee and the Baptist Standard Director.

The First Baptist Church in Dallas has more than 9,000 members. It operates on a budget of \$450,000.00 a year. The budget is divided half for missions and half for local expenses. On a good Sunday 2,700 will be in Sunday school and 925 in Training Union. The auditorium of the church is large and the services, both morning and night, are wonderfully attended. It is the largest white church in the world and doubtless is the greatest giving church, of any denomination, in the earth.



Dr. W. A. Criswell

million men and women who are scattered over the five continents of the world at the present time. God's love is worldwide. In its embrace it takes in the world of mankind; the world of womankind; and the world of childkind.

To you men, I want to say something strong, stern and sympathetic: it is that God loves you! Think of it! This is not something sentimental, or soft. On the contrary, it is something real, sane, and deep. God loves men!

How do I know? Because he sent His own beloved Son into this world to demonstrate finally and forever that He loves men.

Watch the Saviour as He encounters a popular character of the Gospel writers. He is the Rich Young Ruler who has come to the Lord with a question: "Master," he asks, "what shall I do that I may inherit eternal life?" (Mark 10:17). And we read that "Jesus, beholding him loved him!" I love that story, because it gives me every justification for looking into the faces of young men and saying: God loves you! God loves you with an infinite, strong, sympathetic love!

But God not only loves young men, He loves older men, too. I recall that precious word picture in Chapter 11 of John's Gospel, of the tender love of Christ for older men. You remember the story, don't you? The Saviour's great friend, Lazarus, had died. In fact, he had been buried four days. Even with this elapse of time, however, Jesus is deeply moved and "troubled in soul." And when He arrives at the grave, we read those amazing words concerning the emotions and love of God in Christ: "Jesus wept!" Thereupon those hard, bigoted Jews, who stood around with critical gaze, exclaimed: "Behold how he loved him!" Jesus had demonstrated that He loved older men as well as young men.

But Jesus not only loved the world of mankind when He was here upon earth, He loved the world of womankind. Now that may not sound wonderful in an audience in the United States. You women do not know how favoured you are to live in a country where Christianity has had its impact for so many years. I was born and bred in a land where a woman is looked upon as the off-scouring of the world; where she is considered but the slave of a man. As soon as she begins to sport some grey hairs, she is clubbed to death and thrown to the crocodiles! I repeat, that you women do not realize what a heritage you own to Christianity. For, remember, Christianity is the one and only religion (if we dare call it a religion) which teaches that God loves women and gives them their right place in human society. Jesus came to demonstrate that He lov-

(Continued on page 8)



## Stepping Out of Fear

(Continued from page 7)

ed the world of womankind.

Can you see that scene early in the morning? Jesus has come down from the mountainside, where He had spent the night with God. He enters the temple courts and begins to teach. Presently He is interrupted by the sounds of harsh voices, suppressed sobs, and dragging feet. Some hard, bigoted and conceited Pharisees and scribes had dragged a poor, frightened woman into the temple court, and before she had a chance to speak for herself, they had pointed the finger of scorn at her, with this address to the Saviour: "Master, this woman was taken in adultery, in the very act. Moses in the law commanded us that such should be stoned: but what sayest thou?"

I say it reverently, my Saviour was a perfect gentleman. He did not even look at the woman, lest she should be embarrassed further. Instead, He bowed Himself to the ground and began to write in the dust. Oh, how I long to know what He wrote that day! We may speculate, but the facts are not revealed. All we do know is that He did not look into the eyes of that woman.

When He did raise Himself, it was not to look at the woman, but to fix His now flaming eyes on those men. "He that is without sin [of which you accuse the woman] among you, let him first cast a stone at her," demanded the Master. The impact of the indictment was terrific: for "they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest even unto the last."

Jesus, then, bowed Himself again to the ground. The next time He looked up, His countenance changed. Instead of those flashing eyes:

*Majestic sweetness sat enthroned  
Upon the Saviour's brow.*

And with tender voice He asked: "Woman, . . . hath no man condemned thee?" The woman replied, "No man, Lord." Then came the sweetest words that she had ever heard: "Neither do I condemn thee: go, and sin no more." Marvellous grace! Infinite love!

I also read in the Gospels that Jesus loved Martha and Mary her sister. Jesus loved, and loves, the world of womankind. Thank God

for such a truth!

But this is not all. Jesus loves the world of childkind. Yes, the boys and girls are included in that great embrace of love. Not only men, not only women, but the boys and girls.

Think for a moment of the occasion when the little children tried to press into the inner circle of thronging people, to have the blessing of the Saviour; and how the big, burly disciples attempted to stand between the children and Jesus. My, how displeased and indignant was the Master! Rebuking His own loved disciples, He said: "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God." I know that Jesus loved the boys and girls, and still loves them, because He loved me as a boy and drew me to His own heart, and that is when I trusted Him.

So we see that God, in Christ, loves the world of childkind, and of womankind, and of mankind. He loves the world—"for God so loved the world, that he gave His only begotten Son."

Is it any wonder that we sing:

*Could we with ink the ocean fill,  
And were the skies of parchment made;  
Were every stalk on earth a quill,  
And every man a scribe by trade;*

*To write the love of God above  
Would drain the ocean dry;  
Nor could the scroll contain the whole,  
Tho' stretched from sky to sky.*

Such is the embrace of God's love! Such wonderful love! Oh, that the embrace of God's love might meet you now!

### The Evidence of God's Love

But come further into our text. "God so loved the world, that he gave his only begotten Son." Here is the evidence of God's love. Will you notice that the evidence of God's love is demonstrated in an act. "God so loved . . . that he gave."

Sitting at his camp table in the jungles of Central Africa a number of years ago, my dear father was working hard at translation work. Presently he came to that wonderful word, *love*, and turning to a hoary-headed African—one of the elders in the Church there—he said to him: "You know, I am not satisfied with the word we have here." "What word?" asked the old man. Father looked into his eyes and tried to describe the word, *love*. What do you think was the reply of that old African? Remember, he is a primitive native. It is true he had been born again; true, he had tasted of the love of God: but he is still a na-

tive. He glanced back at my father and exclaimed: "I am surprised that you have a word to describe what you call love. We haven't. There isn't a word in the language. We could talk about liking." There is also the word, "to desire dearly"; but when we think of the love of God, as you call it, we never use a word; we point to an act. When we want to describe the love of God, we never employ language. We hush ourselves beneath the Cross of Jesus and recognize that the deepest things of life are never spoken, they are acted. We just point to the Saviour hanging on a tree and say, "That is the love of God."

I have always thought that to be a remarkably good answer, because it expresses the very heart of our Gospel. "God so loved . . . that he spoke"?—No! "God so loved . . . that he gave"!

I want you to observe that such giving was—unstinted giving! For when God gave, He gave His only begotten Son.

*He spared not His Son,  
'Tis this that silences each rising fear,  
'Tis this that bids the hard thought disappear;  
He spared not His Son.*

God gave His only Son. He robbed Heaven of its best. He gave everything when He gave His Son. "Oh, there must be another word," cried the Hindu woman, "another word, not love. I have three sons, but I wouldn't give one of them. I wouldn't spare one out of the three for anybody, not even the whole world. You tell me God had only one Son? It can't be love; it must be something more than what we understand by love!"

I will never forget standing once outside the ring of a bush fire in the heart of Africa, waiting for a shot. Presently as the fire came nearer and nearer, I heard a series of terrific shrieks from a nearby tree. As I peered through the smoke and flames from the tree, I detected a little bird flying up into the sky with the pitiful cry already described. It seemed to be saying, "Help! Help! Help! Help!" At first, I could not understand it; I could not see what was the matter. Then the explanation became apparent. As the fire began to die down, I saw a little nest amongst the branches, and poking out of that nest were four or five little beaks. I knew the answer. I knew why those pitiful cries were coming from the breast of that small bird. I was helpless myself, but I wondered what that mother bird would do? It flew once again up into the sky, crying, "Help! Help!" but no help came. Then I saw something that moved me deeply, even though I was in the attitude of hunting. Down came that little bird, spread its wings over the nest and embraced it to itself those four little ones, and remained there until it was a charred ember. As I looked at the sight, I reflected that the One who put animal love into the breast of that little bird is the One who gave Jesus Christ to die for me. Unstinted love!

May God, the Holy Spirit, write that upon your heart, my friend.

Then, notice something else. Not only was the giving unstinted; it was unique giving. Never was there a gift like the Saviour given; no, not one. For, when God gave His Son, He gave what Paul calls "the unspeakable gift."

He was unique in His birth. Never was there a birth like the Lord Jesus Christ's. No wonder the Apostle Paul cries, "Great is the mystery of godliness: God was manifest in the flesh." I believe in the virgin birth of the Lord Jesus Christ, and categorically reaffirm that great doctrine. I have no message to bring to a lost world, unless I hold the doctrine of the virgin birth of the Lord Jesus Christ. That is why the Saviour's birth was so unique: it was the virgin birth.

But more than that, He was unique in His life and character. The Bible says, "He was holy, harmless, undefiled, separate from sinners."

He was unique in His teaching. Policemen were sent to arrest Him on one occasion, but when they heard the gracious words which proceeded out of His mouth,

(Continued on page 9)

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## Winning Men

(Continued from page 8)

they hurried back to their barracks; they dare not touch Him. He was unique in His doings. When men and women watched Him work, they declared, "He hath done all things well."

He was unique in His death, for when Jesus hung upon the cross, something left His lips, something radiated through His personality which shook even a callous, cold and blood-thirsty Roman soldier. For, as he listened and watched, he exclaimed: "Truly this was the Son of God." There was never a death like it, and never a resurrection like it.

"Oh," someone says, "Yes, but Lazarus was raised from the dead, and so was the widow of Nain's son, yes, and so was Jarius' daughter." But in actual fact they were not resurrected. They were only resuscitated. There was One alone who really rose from the dead to die no more. It was Jesus Christ my Lord. He stands forth in resurrection power and says, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18). What a wonderful truth!

Unique in His birth, unique in His life, unique in His teachings, unique in His doings, unique in His death, unique in His resurrection, unique in His power to save. I could tell you story after story of men who have been saved by this matchless Saviour of mine. I could tell you stories from the jungles of Africa. I could tell you stories from the centre of civilization. I could tell you stories of every kind and variety, stories of the powerful Saviour, Jesus Christ, God's unique gift!

Yes, it was unstinted giving, it was unique giving, and wonder of wonders, it was unmerited giving.

*Why should He love me?*

*I never can tell.*

*Why should He suffer*

*To save me from Hell?*

*Nothing but infinite grace from above*

*Could have conceived such a story of love.*

Is it any wonder that John the Apostle, exclaims: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins?"

D. L. Moody used to try and illustrate this wonderful truth by picturing the Lord Jesus saying to Peter: "I want you to go and preach the gospel of My love. I want you to go and tell all unmeriting sinners of every age how I love them. I want you to start here in Jerusalem. I want you to go and find the man who spat in My face and tell him that I have nothing but love in My heart for him. I want you to go and look out the man who platted that crown of thorns and put it on My brow. Will you tell him that, if only he will yield to Me, I will give him a crown incorruptible in that coming day of glory? Seek out the man who took that reed from My hand and smote My head until those thorns dug into my flesh and caused the blood to spurt. Locate that man and tell him that if only He will bow the knee to My sovereignty, I will give him one day the sceptre of universal empire and he shall judge with angels. Search for the soldier, that poor ignorant soldier, who took a spear and thrust it into My side until blood and water issued forth, and tell him that there is a nearer way to My heart than that; that if only he will crown Me Saviour and Lord, I will make him a good soldier of Jesus Christ. Tell unmeriting sinners that I still love them!"

Such love should surely cause us to say and mean:

*"Love so amazing, so divine,  
Demands my soul, my life, my all."*

### The Enterprise of God's Love

But I want to add straight away that God's love does not just end there. There is something tremendously practical about it. There is something that is relevant to the everyday needs of life. Look at the text again—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but

(Continued on page 12)

# Storehouse Tithing: A Debate!

**Yes**



Dr. Gabriel R. Guedj

**DEPARTURE FROM STOREHOUSE TITHING SCRIPTURAL PRACTICE IS THE CAUSE OF CONFUSION, MISSIONARY WEAKNESS, LOCAL CHURCH IMPOTENCE AND INADEQUATE SUPPORT OF CHRISTIAN MINISTRIES OUTSIDE THE ORGANIZED CHURCH**

By Rev. Gabriel R. Guedj, D.D. Pastor  
Memorial Baptist Church, Fresno, California

Since I am the proponent of the affirmative side of this discussion, I do not see Dr. Rice's parallel article sufficiently before publication to comment on it (which is quite proper). I will first speak to his second-article arguments. I also wish to thank him for introducing me to the large *Sword of the Lord* constituency with such profuse Christian graciousness. After all, we look upon every opportunity to serve our Lord as a God-given privilege, for which we shall give an account. If the Lord's people among the evangelical hosts, and the Baptists in particular, have seen fit to use and command this unworthy instrument, I am humbly thankful to God and to Him alone be all the glory. It is indeed a sterling privilege to share the platform of America through these columns with this gracious brother, John R. Rice.

In his last article, Brother Rice denies or refutes that "the Bible teaches that all tithes must be brought to the local church." In it he represents me as saying "it is wrong for the Christian to send part of his gifts to support home missions, etc." I did not say that. I do not say it and would be wrong if I said it. We are not speaking of "gifts" or of any part of them; we are speaking of TITHES. The believing Christian "gives" only after his tithes, which BELONG to God, have been brought to the house of the Lord. Further, Brother Rice says that since there was no Temple at Jerusalem in Abraham's or Moses' days, "the local church, therefore, cannot possibly be the 'storehouse.'" Alright, Brother Rice, let us take this point, and permit me to ask you, (for you are right, there was no Temple). WHERE DID GOD'S PEOPLE BRING THEIR TITHES? Was it not TO THE PLACE OF WORSHIP, or even to the priests serving at the place of worship? You cannot gainsay that FACT. Now Scripture declares that the tithe is to be "brought" to the place of worship—the local church, not that man-made or organized body represented by the claim of every "Tom, Dick and Harry" who asks for the tithes of God's people. Moreover, Jesus Christ who is the Head of the church (Colossians 1:18) is our High Priest "after the order of Melchisedec," who received tithes and, according to Hebrews 5:6, 10 and 6:20, was a tithe-receiving "High Priest for ever." That "forever" includes 1951 and the entire dispensation of grace. Furthermore, even my gracious opponent will concede, as does every Bible scholar, that the Old Testament does set forth the Anti-types in almost numberless instances, INCLUDING the tithe. The author of Hebrews (I believe St. Paul, but we will debate the authorship of that epistle some other time!) does interpret Christ as the fulfillment of those Anti-types, so there is no escape from the conclusion that Scripture does

— Part Three —

**Question: "Resolved That Storehouse Tithing is the Proper Scriptural Doctrine of Financial Stewardship." Dr. Gabriel R. Guedj affirms, Editor John R. Rice denies.**

**Does God require all tithes of Christians to be given through the local church treasury? Dr. Guedj says, Yes; Dr. Rice says, No.**

In the first part of this debate (*SWORD OF THE LORD*, Jan. 5, 1951) Dr. Guedj averred "The Local Church is God's Appointed Storehouse" and Dr. Rice countered with "The Bible Does Not Teach that all Tithes Should be Given Through a Local Church Treasury." In the second part (*SWORD OF THE LORD*, Jan. 26, 1951) Dr. Guedj argued Storehouse Tithing is the Scriptural Stewardship Method Enjoined Upon Believing Church Members" and Dr. Rice continued with his original thesis. Now part three continues as follows:

**No**



Evangelist John R. Rice

**CHRISTIANS MUST FIND AND FOLLOW GOD'S WILL IN GIVING**

By Evangelist John R. Rice

My esteemed friend, Dr. Guedj (but my opponent in this debate) will forgive me if I call attention to the fact that his articles do not stay with the Scriptures. And that is all of his trouble, because the Bible nowhere says that every Christian must give tithes only through his local church treasury. Note the following mistakes:

1. Dr. Guedj says tithes are not gifts. But Bible language says, "Give tithes" (Luke 18:12). So God does not distinguish between tithes and gifts. And Paul says about the proportionate giving commanded to the Corinthians, "Every man according as he purposeth in his heart, so let him GIVE; not grudgingly, nor of necessity; for God loveth a cheerful GIVER." So preachers who use Bible terminology must not distinguish between tithes and gifts, or offerings.

2. Dr. Guedj says, "Tithes BELONG to God," offerings presumably do not! Therefore tithes must be brought to the churchhouse, offerings he says can be given elsewhere. But he ignores the statement of Malachi 3:8-10, the only Scripture that mentions bringing tithes to any storehouse, where God says, "Yet ye have robbed me... in tithes and offerings." God speaks of tithes and offerings as exactly the same.

3. Dr. Guedj confuses "the church" which is the body of Christ, "the household of God," and "which growth unto an holy temple in the Lord; in whom ye also are built together for an habitation of God through the Spirit," for a local church of Christians. The same word is used in the Bible, for a local assembly of Christians called out from the world, and for that "general assembly and church of the first-born, which are written in heaven" (Heb. 12:23) who will be called out together at the rapture of the church. It is to this whole body of Christ, that is all the saved people to whom the Great Commission is given, which is "the pillar and ground of the truth," and through which Christ will have glory. And it is Roman Catholic heresy and false doctrine to misapply the Scriptures that way as if all Christ has to say about His body is through some particular local congregation which may include saved and lost together.

### A Brief Review of the Bible Teaching on Giving

Here let me briefly summarize exactly what the Bible teaches about giving, not by inference or argument but by specific Scriptures.

1. Before the ceremonial law was given on Mt. Sinai, Melchizedek, priest of God, came to Abraham and Abraham gave him tithes one time (Gen. 14:18-20). No temple, no place of worship, no command. This is the only mention of tithing before the ceremonial law and that voluntarily and tithes given to a man, not a church. Believers are the spiritual seed of Abraham.

2. During ceremonial law tithes and offerings were brought to the

temple at Jerusalem for ceremonial sacrifices and to feed the ceremonial priesthood and Levites only (Mal. 3:8-10). There was no preaching at the temple. Prophets and preachers and benevolences were supported otherwise, not through the temple.

3. Even during the period of ceremonial law God's prophets and preachers and the benevolences were supported by individual gifts, not through the temple "storehouse." See examples and clear commands in I Samuel 2:7, 9; I Kings 17:9; I Kings 18:4; II Kings 4:42, and Deuteronomy 15:7-11.

4. Jesus in His earthly ministry was supported, not by any church treasury, but directly by love gifts, whether tithes or offerings. And so were His whole evangelistic party, the preachers who travelled with Him (Matt. 27:55; Luke 8:3; John 12:3).

5. Paul plainly taught in I Corinthians 16:2 that each Christian should set aside for the Lord on Sunday, as God had prospered him. And Paul speaks of this as "gifts," "liberality," "bounty." He said that each giver should "lay by him in store," that is, lay up near by, under his own control and care, (not in the church treasury). No one has a right to infer that the church treasury is required when Paul says, "... lay by him in store."

Again, each Christian is required to "as he purposeth in his heart," each individually accountable to God, as to how much he should give and where he should give it. The giver must decide, not the deacons, not the pastor, not denominational leaders. Second Corinthians 9:7 says, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

Again, Galatians 6:6 clearly teaches that every Christian is to give of his material things to the teacher or preacher who blesses him. "Let him who is taught the Word share all good things with him who teaches." Jamieson, Fausset and Brown says, "Impart a share unto his teacher" and explains "by ministering out of their earthly goods to their spiritual

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## Storehouse Tithing: YES

(Continued from page 9)

ing of the tithe to the Temple was "simply and surely ceremonial," I protest, for if it were simply and only ceremonial then God would not have said, "Ye have robbed me." The tithe BELONGED TO GOD and it STILL BELONGS TO HIM and the "ceremonializing" of the tithe does for it, in those quarters that agree with that device, what the "spiritualizing" does for the bodily resurrection of Our Lord—It destroys it!

Now to consider the modern confusion brought on by the recent departure from the scriptural teaching of storehouse tithing as responsible for the present-day Babel of voices on giving. Last September 29, Dr. Rice wrote in THE SWORD OF THE LORD, "It is a kind of selfishness for pastors to claim that the local church treasury which pays their salaries is more important than the soul-winning work of other people." To bolster his statement, the editor mentioned the blessed and God-honoring ministries of Bible Institutes, Independent Missions and radio broadcasters. I KNOW OF NO FUNDAMENTAL PASTOR who "considers the local church treasury more important than the soul-winning work of others." All soul-winning work is equally important. That is not the issue! But God has ordained that the Church represented by each local church be the agent, HIS agent, of evangelization. The fact that there

are apostate churches, sacerdotal churches, and churches only in name, which NO BIBLE-BELIEVER AND BORN-AGAIN CHRISTIAN should support or be identified with, does not excuse any departure from the scriptural teaching that the church is God's instrument. It is still true that "Unto Him be glory IN THE CHURCH by Christ Jesus" (Ephesians 3:21). It is still true that "... the church of the living God, is the pillar and ground of the truth" (I Timothy 3:15). It is still true that when the Apostle Paul in II Corinthians 8:19 refers to "this grace," he refers to giving in and through the churches, and NO OTHER AGENCY is in mind. Me-thinks that Brother Rice wishes he had not written (THE SWORD OF THE LORD, Sept. 21, 1950). "It is quite obvious that if a Christian should put all his tithes into his local church, then, if that church were modernistic, (under-scoring mine, GRG) he would be supporting modernism." Brother Rice, if a church is modernistic and a professed believer gave all or ANY PART of his tithe to that church he would be supporting modernism to the full extent of his contribution small or large and giving part of his tithe away from what he supports in part would still make HIM A PARTNER IN MODERNISM. God's Word says not "cut your tithe" but "COME OUT FROM AMONG THEM";

"TOUCH NOT THE UNCLEAN THING"; "HE THAT BIDS HIM GOD SPEED IS A PARTAKER OF HIS EVIL DEED" (II Corinthians 6:17 and II John verse 11). Unscriptural ecclesiology can never be the excuse for disobedience in stewardship.

The question then arises: "What shall we do about those Christ-honoring ministries outside the church? They need support." My answer is this: "God's work, done in God's way and in God's time, shall not want God's supply." Who said it? J. Hudson Taylor, pioneer China Inland Missionary, who never conceived of raiding the treasuries of the churches or of attacking or of undermining the Bible doctrine of storehouse tithing as of possible benefit in God's program for China through that Mission. Had I room in these columns I would give the names of multitudes of pastors of Bible-believing churches who would say AMEN and AMEN to the following statement: "The people who most loyally and faithfully support faith missions, schools and radio programs are THOSE CHURCH MEMBERS who themselves already give their full tithes for the wide ministries of their own church, and as a result have a world vision which will not permit them to let those other ministries wanting for support." By contrast, behold what has taken place since the days of men like George Muller who financed orphanages and hospitals and schools solely on faith—letting his needs known only to God who provided

him with MILLIONS OF DOLLARS; like John G. Paton of New Hebrides fame, C. T. Studd of Africa, Dwight L. Moody and others who like them LOOKED TO THE LORD for their support? Here is what has taken place: many free-lances have entered the field of, let us take as an example, the field of radio preaching. One of the SEVERAL THAT HAVE COME TO MY ATTENTION says one day "... send us your tithes." At other times he baldly and boldly says, "Send your tithes where you are fed the Word—our mailing address is Post Office box..." Later on he pleads poverty and makes the absolutely false statement, "Unless you send us an offering today, we may be off the air tomorrow." We who broadcast know that being under radio contract that is an impossibility. Again this "preacher" who pleads poverty has a supporter out in Texas who has made him and his program the beneficiary under his will. This godly Texan decides that before the Lord takes him home, he will visit the "man with the compassionate voice." He came to his address and found this poverty-pleading free-lance preacher living in a great mansion with several servants, several automobiles, lawn-thick imported carpets and other luxuries unsuspected by the widows, pensioners and shut-ins who support this man and several others I could name.

Another like him makes it his business to join a church when he moves to a new place of operation (and this one has moved from

Oklahoma to the Golden Gate—the Pacific Ocean is next!). At first he woos the people of the church, he gains their confidence, then aims to have the local pastor back him up and if he is not enthusiastic, through the confidence gained he aims to divide the church, then minimizes the church as the object of their loyalty and detracts from the Bible teaching of storehouse tithing with a view to "make it possible for Christian people to support" him. His publication attacks pastors and he was recorded calling ministers of God "the local sanhedrin" because they dared expose his evil practices. On another occasion he declaimed over the radio, "I hate denominationalism!" (mind you he always joins a denominational church!) He went on, "As Moody said, 'if I had a drop of denominational blood in my veins I would let it out!'" If Moody ever said anything like that, he must have been mistaken in taking a man of this type as a "denominational" man!

These men and such organizations as indulge in such unethical practices are jealous of the loyalty of God's people for their churches. Many of these free-lances have "Boards" so-called, hand-picked by themselves, who are simply their own "rubber stamp." Many of us have refused to be sucked in and have our names used to act as respectable fronts for such mock "boards." Ordinarily these men themselves are "president of the Board" and their wives are "treasurer" or "secretary." They are un-

(Continued on page 12)

## How Many of These Books Are in Your Home?

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"The revival book of the hour!"

President V. Raymond Edman of Wheaton College says about the new book by Dr. John R. Rice

### WE CAN HAVE REVIVAL NOW

"A trumpet blast of encouragement and challenge! The hour for revival in America has struck, and this is the revival book of the hour. For too long we have been hearing defeatists' voices declare that the final apostasy is upon us, and that the days of revival are gone forever. In clear, logical, earnest, Scriptural presentation of the truth Dr. Rice shows that the greatest revivals of all are still ahead of us, that the power of God has not diminished, and Divine methods to be used in mass revival. To read this challenge is to be alerted to the revival spirit of today!"

These ten lectures were given at Bob Jones University, the first annual series of lectures on revival, then carefully re-written and published by Bob Jones and by Sword of the Lord Publishers. The book is revolutionary. It marks an epoch.

Here is an answer to all those defeatists who say we cannot have revival now; who say that the great apostasy is on; who say that we are inevitably at the end of the age. Here is an answer to the ultra-dispensationalists. Here is true, fundamental, premillennial Bible teaching showing that this gospel age is the age of revival, that the greatest revivals are yet to come, that God has given infinite resources that always make revival possible when His people meet His requirements. Here is heart-warming, life-transforming teaching. It is good for the layman and the preacher alike.



V. Raymond Edman Ph.D., LL.D., president Wheaton College, Wheaton, Illinois, author of *The Light in Dark Ages*, *The Disciplines of Life*, etc. Distinguished member of The Sword Book Club panel of judges.

#### Other Outstanding Comments

DR. H. H. SAVAGE pastor First Baptist Church, Pontiac, Michigan: "The chapter, *The Last Days a Blessed Age of Revival*, is more than worth the price of the whole book. I consider it a very fine presentation of the unfolding purpose of the church since the day of Pentecost."

DR. HYMAN J. APPELMAN, famous Jewish evangelist: "Finished your last book in one sitting yesterday. I am going through it again, and again. It is tremendous. God's heart is bared through your own in it. It is a classic in simplicity, yet profound in its range of subjects. I wept over it, prayed over it. It will mark a milestone in my Christian and preaching life. I wish you were a teacher of evangelists."

DR. CHARLES KOLLER, president Northern Baptist Seminary, Chicago: "The copy of your recent book, was received with deep appreciation. It expresses my conviction that we can have revival now, and I am greatly pleased with your emphasis and the excellent way in which the chapters are set up. I am sharing the book with our teachers in Evangelism and then it goes to our library for the benefit of our student family."

### How To Have A Revival

By Evangelists Appelman, Hankins, Hendley, Jones, Rice and Wells

#### CHAPTER TITLES

1. The Kind of Revival We Need
2. God's Plan for a Revival
3. The High Cost of Revival
4. Preparing Christians for Revival
5. God's program: Saving Sinners
6. Clearing the Way for God
7. The Only Person God Can Use for Revival
8. The Kind of a Message Needed for Revival
9. Why Preach Against Sin?
10. The Kind of Preaching Needed in a Revival
11. The Invitation
12. How to Give an Invitation
13. A Passion for Souls
14. Personal Work in a Revival
15. Place of Prayer in Revivals
16. How and Why God Tests Our Faith and What to Do About It
17. How Jesus, Our Pattern, Was Filled with the Holy Spirit
18. "Be Filled With the Spirit"
19. The Results of Being Filled With the Spirit
20. Preparing for Union Revivals
21. How to Organize for Union Evangelistic Campaigns
22. Advertising and Delegations
23. A Visitation Program
24. Music and the Revival
25. Conserving the Results of a Revival

"A revival on paper" says Dr. Faris D. White-sell. Most of the 25 striking messages in this book were preached at a great Conference on Revival held at Winona Lake, Indiana in 1945. Crowds of preachers and Christian workers requested that we put these flaming addresses into book form as a handbook on revival. Here is plain, powerful teaching on all phases of revival, by six greatly blessed evangelists. These men know how to have a revival, with experience born of years in this highly specialized work. Here you will find no hedging on the high cost of revival, the need for bold denunciation of sin and the call to repentance for Christians. Dr. Harry A. Ironside said, "These addresses rank with the Lectures on Revival by Charles G. Finney published years ago."

More than just the fire for revival. Practical help on the preaching needed to bring revival, how to give the invitation, and personal work. There are chapters on advertising and delegations, a visitation program, music and the revival, and a plan for conserving the results of revival. Two chapters are devoted to organizing and conducting a city-wide union campaign.

#### Enthusiastic Comments

Dr. Robert G. Lee, Pres. Southern Baptist Convention: "... These men who know the Lord, know how to preach, know how to have a revival, have put before us emphasis on essentials to a revival ... All who want to have part in bringing about a revival will find this book practical, passionate, powerful. Get this book."

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Dr. V. Raymond Edman, President Wheaton College, Wheaton, Ill.: "To my knowledge it is the most informative and exhaustive treatment of a very important subject. This generation has come to very shallow convictions, with little or no acquaintance with the deep working of God's Spirit in genuine revival. This volume should have wide reading among clergy and laity alike."

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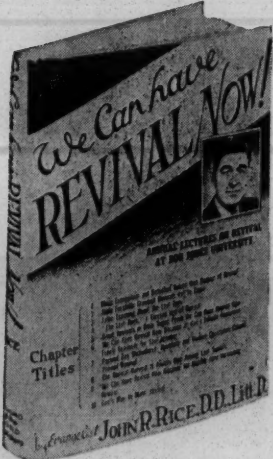
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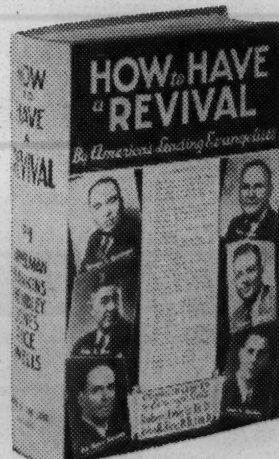
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5. Great Revivals in Bible Times Prove We Can Have Revival Now
6. We Can Have Revival Now
7. Because of God's Infinite Resources Freely Available for Soul Winning
8. Present-Day Wickedness, Apostasy and Modern Civilization Cannot Prevent Revival
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## Storehouse Tithing: NO

(Continued from page 9)

teachers." Here Christians are plainly commanded to, in some cases, by-pass the local church treasury if necessary to give financial support and material help to their spiritual benefactors and teachers. Paul explains this more fully, saying, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:11, 14). And Paul illustrates this truth by the clear teaching of God, "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn." The ox is to have access to the corn, without waiting until the corn be put through the storehouse, and doled out to the ox that treads it out! And again he illustrates it saying, "Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" (I Cor. 9:7,9). Here is clear teaching that the individual Christian is to decide where his gift shall go, and that he ought to support the teachers and preachers who have most blessed him, whether it be the local church pastor alone, or also the evangelist who holds a revival or a radio preacher whom he hears, or the mission society or Bible institute which he finds is doing the very

work God has laid on his heart to do. Please note that we are not proving this by argument or inference, but by plain statements by the Word of God which cannot be gainsaid. The Bible does not teach that every Christian ought to put his tithes and offerings, or either, all through the local church treasury.

### The Church Board or Christ? Holy Spirit or Pastor?

I am sure my honored Christian brother, Dr. Guedj, has not seen the fateful implications of this heresy he is advocating in so-called "storehouse tithing." It is not wrong to teach that Christian people should give as much as a tithe and offering. It is certainly wrong to teach that they are bound by the decision of the pastor or church board as to where the money God has given them should go. Dr. Guedj says that he has four years supported the China Inland Mission and the Sudan Interior Mission, through the church treasury. I judge that the Holy Spirit led him to give this money to these causes not endorsed by the denomination. But in thousands of other churches (not modernist churches, but fundamentalist, mind you) no provision is made for gifts to be designed to the China Inland Mission or the Sudan Interior Mission. If a Christian in one of these churches feels clearly led of God to support these

mission stations with his tithes, or part of his tithes, as Dr. Guedj himself feels led to do, then he is not allowed to do it! Dr. Guedj says that the tithe belongs to the church. No matter how the Spirit of God leads a man, he is not free to follow God, he must follow the church board or the pastor, giving the tithe only where they shall agree.

This question boils down to this; shall a Christian give an account to Christ or must he give an account to the church first? Can a Christian be led by the Spirit of God as to where God wants him to give his time or his money or his prayers for service? Or must he first have the o.k. of his pastor? Dr. Guedj supposes that the whole matter is very simply settled by saying that if a man is in a modernist church he ought to get out. But that is not the whole question at all. To have a fundamentalist dictator taking the place of the Holy Spirit is just as wicked as to have a modernist dictator! To have a good fundamental pastor or a mission board taking the place of Jesus Christ is just as bad as having anybody else taking the place of Jesus Christ in the affection of a Christian's heart and authority over a Christian's actions.

The Roman Catholic church says that salvation is only through the Church, that one can only come to Christ through the church. Dr. Guedj and his friends in this lately-come heresy teach that the Christian can only give his tithe to God through the church. Of

course the Catholic church insists that it is worthy to act for Christ in this matter and Dr. Guedj insists that his church is worthy to act for Christ in this matter, but I do not believe either the Catholics or Dr. Guedj! This doctrine that would take individual responsibility and individual accountability to God out of the hands of each Christian and put it in the hands of the church is wicked heresy. It is the very heart of Roman Catholicism. This is the son of the bondwoman Hagar, not the son of the freewoman. This so-called "storehouse tithing" is "Mount Sinai in Arabia, and answereth to Jerusalem which now is, (the Jews) and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Oh, Christians "cast out the bondwoman and her son!" "So then, brethren, we are not children of the bondwoman, but of the free" (Gal. 4:25, 26, 30, 31).

This doctrine that individuals cannot find the will of God for themselves as to where God wants them to give the tithes not only goes against the clear teaching of the Bible but it denies the fundamental relationship of a child of God to his heavenly Father. This idea that the clergy is to dominate the laity, God calls "the doctrine of the Nicolaitanes, which thing I hate" (Rev. 2:15). It goes with a worldly denominationalism when a man cannot trust the Holy Spirit to administer his churches, but must bind the consciences of men, under deacons and pastors

and church boards and denominational leaders!

Dr. Guedj and his church are members of the Conservative Baptist Fellowship. The latest booklet put out by his group is *The Independence of the Local Church* by Dr. Chester E. Tulga. It asserts "the competency of the individual Christian to ascertain the will of God for himself, apart from a human priesthood, or an ecclesiastical hierarchy or a coercive re-nominationalism." And Dr. Tulga is exactly right. Marshall, in *Baptist Church Jurisprudence* says, "Liberty of action, thought and conscience is the basis of the whole system."

But the late Dr. George W. Truett stated this matter of individual accountability to God most powerfully. In an address on the steps of the National Capitol at Washington in May 1920, at the meeting of the Southern Baptist Convention, Dr. Truett said in part, "Their (Baptists) contention now is, and has been, and, please God, must ever be, that it is the natural and fundamental and indefeasible right of every human being to worship God or not, according to the dictates of his conscience, and, as long as he does not infringe upon the rights of others, he is to be held accountable alone to God for all religious beliefs and practices."

Again he says, "It is the insistent contention of our Baptist people, always and everywhere, that religion must be forever voluntary and uncoerced..."

(Continued on page 12)

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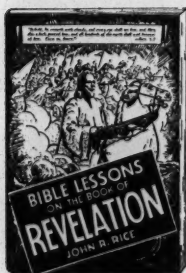
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Dr. Torrey was a famous evangelist, a greatly-used personal worker, and set up the course in personal evangelism used at Moody Bible Institute. He was a companion and helper of D. L. Moody, and this handbook for soul winners is famous.

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## A Passion for Winning Men

(Continued from page 9)

have everlasting life." And I just want to finish by telling you how this love of God first of all captures men, then changes men, then controls men, by enabling them to live the life of the Son of God.

You know there is nothing in the whole wide world that captures the mind, heart and will of men like the love of God in Jesus Christ.

A parson was passing a crowd of people lined up for the cinema. One rather reckless youth called the parson over and said, "I say, parson, wouldn't you like to see a crowd like this outside your church every Sunday night?" The parson paused a moment, and then in a very dignified and kindly way faced the lad and said, "Listen, here, I've been showing, and Christians like me have been showing, the picture of Jesus Christ for two thousand years and it still holds the greatest audience in the world. You have to change your picture every week!"

I repeat, nothing in the world captures men's minds, hearts and wills like the love of God in Jesus Christ!

But this love not only captures men; it changes them, it transforms them. You say, "What do you mean by being changed?" The Bible says that the man who is outside of the love of God is perishing. The text says that "whosoever believeth in him should not perish." What do you mean by perishing? I mean that a man outside of Christ is depraved. The psalmist said, "I was born in iniquity, and in sin did my mother conceive me."

Outside of Christ, man is not only depraved, but defeated by sin. "He that committeth sin is the slave of sin."

Outside of Christ, man is doomed, for "he that believeth not is condemned already, because he hath not believed in the name of the . . . Son of God."

But what does the love of God do? Why, it changes depravation to a new constitution, for Paul says that "if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."

It changes the desperation of the defeated man to a new consolation. "O wretched man that I am! Who shall deliver me from the body of this death?" Back comes the answer, "I thank God through Jesus Christ our Lord."

It changes damnation to a new consummation. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." What a transforming love is this love of Jesus Christ!

Say, have you experienced that change? Can you really sing:

*"What a wonderful change  
In my life has been wrought,  
Since Jesus came into my heart!"*

Do you know the changing power of the love of Jesus Christ? It captures men, it changes men; yes, and it controls men. For "whosoever believeth in him shall not perish, but have everlasting life."

"And this is the record that God has given us, that this life is in his Son. And he that hath the Son hath life." When I open the door of my heart and receive God's love gift, I become possessed of a God-controlled life. And Galatians 2:20 becomes a vital, day-by-day experience: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Men and women and young people here tonight, the most thrilling thing I can tell you is that you can step out of this auditorium tonight, no longer to strive and struggle to live the Christian life. Thank God, you can step out of this auditorium tonight possessed by a God-controlled life! You can step into the battle of that school, that college, that workshop, that job, tomorrow, saying, "Lord Jesus, I'm not living the life; You're living it. I trust you to live it in me." And the victory of Jesus

Christ becomes operative in your life. He looks through your eyes, He speaks through your mouth, He works through your hands, He walks through your feet, He radiates through your personality. And God's life controls your life and the love of God finds its realization in a captured, changed and controlled personality. What a message this Gospel brings to men and women!

Oh, have you ever crowned Christ the Lord of your life? Have you ever said, "Jesus Christ, I thank Thee for Thy love. I thank Thee for the expression of it at the Cross. And now I accept the gift of Thy love, even eternal life?"

I prayed before I came to this service that the embrace of God's love would meet you, that the evidence of God's love would melt you, that the enterprise of God's love would make you, and make you anew.

Now I conclude by reminding you that there is no other message that God can bring to a needy world, there is no other message that can deal a final blow to terrorism, there is nothing that can exercise the paralyzing fear in your heart like the perfect love of God in Jesus Christ.

Do you want to step out of terrorism into new life? Do you want to lay your head on the pillow tonight and know that all is well with your soul, because you have been captured and changed and controlled by the love of God? Then I ask you to open the door of your life and receive God's love gift in Jesus Christ. As you look by faith into the face of God, say: "O God, thank you for giving your Son for me at Calvary's Cross, for giving Him back in resurrection and opening the door of my life. I receive Him here and now."

Robert Laidlaw is one of the greatest preachers I believe I have ever heard. He is a dear man of

## Tithing: YES

(Continued from page 10)

mindful of God's rule which says, "Give none offence, neither to the Jew, nor to the Gentile, nor to the Church of God" (I Corinthians 10:32). I can name heads of self-organized "missions" that are run on the same principle who also preach against "storehouse tithing." These voices insinuate that only they preach the truth, that the name Church or churches is synonymous with ecclesiasticism, bossism, modernism and the like. As a result, many people who have an ax to grind or a grudge to vent will write in to these men and get encouragement away from stewardship truth and from the New Testament pattern of the church.

I, for one, thank God for Moody Bible Institute and all institutions like it. I thank God for the China Inland Mission, the Sudan Interior Mission, whose work I have supported for years THROUGH MY CHURCH and in whose ranks are some of my own young people both in China and Africa. I thank God for THE SWORD OF THE LORD and all the sound journals like it (A PART from its esteemed editor's erroneous stand on storehouse tithing!) I thank God for Youth For Christ leaders who like Dr. McKeown of Los Angeles said last Saturday at a YFC dinner, "We need your support. Your tithes belong to your church, we do not ask for that. Send us an offering." When storehouse tithing is conscientiously accepted, no good cause with the hand of God upon it is neglected by storehouse tithers. God-raised and God-guided missionary organizations do not resort to departure from Scripture truth to secure financial support. Some, however, who have launched certain enterprises and finding the going rather difficult have resorted to preying (not praying!) upon the means in the hands of God's people in the churches, and next, they have yielded to the TEMPTATION to lay claim to GOD'S TITHES and, sorry to relate, some have fallen into practices that EVEN THE FEDERAL GOVERNMENT HAS HAD TO CHECK!

In fine, it is still true that THE ONLY KIND OF TITHING GOD'S

God. Some of you know his little booklet, *The Reason Why*. During the war, I remember his telling the story of an Army Scripture Reader in a British camp who had a young man come to him in desperate spiritual need. Seeking to help him, he took him to John 3:16 and asked him to read the great text. Trembling all over with a sense of sin, he started: "For God so loved the world, that he gave his only *forgotten* Son, that whosoever . . ."

"Wait a minute," said the Army Scripture Reader. "You've made a mistake. Read it again." "For God so loved the world, that he gave his only *forgotten* Son, that whosoever . . ." "You've made the same mistake again," insisted the Reader. "Oh," pleaded the fellow, "I'm sorry; it's my tears, sir. I'll try again."

Blinking and looking hard at the text, the lad commenced once again, "For God so loved the world, that he gave his only *begotten* Son . . ." The soldier paused. "No, sir," he remarked, "I was right the first time. He has been forgotten for nineteen years in my life. But, thank God, He shall be forgotten no more! He shall be God's begotten Son. Come into my heart, Lord Jesus."

How long has He been forgotten in your life? Ten years? Twenty? Thirty? Forty? Fifty? Sixty? Dare I say the span, seventy? And is He still forgotten? Oh, may God's Holy Spirit melt you, until you are broken at the foot of the Cross. Oh, may that forgotten Son of God be the begotten Son of God, and find a place in your heart.

The Son of God's Love says:—"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in . . ." (Rev. 3:20).

Follow me in this prayer. Make it your response to the love of God:

*Into my heart, into my heart,  
Come into my heart, Lord Jesus;  
Come in today, come in to stay,  
Come into my heart, Lord Jesus.*

WORD TEACHES is STOREHOUSE TITHING. The scriptural STOREHOUSE IS THE PLACE OF WORSHIP, whether at JERUSALEM, WHEATON OR FRESNO—never to Somebody's mail box address or to an organization other than the church, without the controls and freedom from abuse as in the Church.

THE OBJECT OF THE TITHES IS THE PERSON OF JESUS CHRIST, HIGH PRIEST FOREVER AFTER THE ORDER OF THE TITHE-RECEIVING HIGH PRIEST MELCHISEDEC; THAT CHRIST WHO IS THE HEAD OF THE CHURCH AND GLORIFIED BY HER AND IN HER MIDST, BLESSING EVERY SOUL-SAVING INSTITUTION CREATED BY HIM AND FOR HIM OUT OF THE OVERFLOW OF THE OFFERINGS OF THE FAITHFUL BELIEVERS. Storehouse tithing, because it is the scriptural doctrine of stewardship enjoined upon all believing church members, is the answer to all just and sound needs, for God has said, "BRING YE ALL THE TITHES INTO THE STOREHOUSE, THAT THERE MAY BE MEAT IN MY HOUSE" (Anyone who makes the "meat" literal flesh of ceremonial sacrifice, by the same convenient explanation would make John 6: 53 the literal ground for "Christian" cannibalism!) "AND PROVE ME NOW HEREWITH, SAITH THE LORD OF HOSTS, IF I WILL NOT OPEN YOU THE WINDOWS OF HEAVEN AND POUR YOU OUT A BLESSING, THAT THERE SHALL NOT BE ROOM ENOUGH TO RECEIVE IT" (Malachi 3:10). Fear that there shall not be enough causes the fearful to split, divide, or withhold the tithe. Consequently THERE IS NOT ENOUGH and the blessing of God is missed. God help us to believe and to trust, and to discover in the language of one of God's saints that, "GOD WILL NOT BE IN THE DEBT OF ANYONE WHO TRUSTS HIM." Amen!

Following my reading of the rebuttal of Brother Rice, I shall write my own and then leave this matter to the care of God the Holy Spirit, whose office it is to convict, in this case, of the righteousness and scripturalness of

## Tithing: NO

(Continued from page 11)

Again Dr. Truett, in this great address on "Baptists and Religious Liberty," says, "When we turn to this New Testament, which is Christ's guidebook and law for His people, we find that supreme emphasis is everywhere put upon the individual. The individual is segregated from family, from church, from state, and from society, from dearest earthly friends or institution, and brought into direct, personal dealings with God. Every one must give account of himself to God. There can be no sponsors or deputies or proxies in such a vital matter. . . . Neither persons nor institutions, however dear and powerful, may dare to come between the individual soul and God."

Dr. Truett says stronger and better than I can say it, "The right of private judgment is the crown jewel of humanity, and for any person or institution to dare to come between the soul and God is a blasphemous impertinence and a defamation of the crown rights of the Son of God." In other words, no church board or pastor has a right to decide by proxy where the Christian's tithe may go. To do so is "blasphemous impertinence and a defamation of the crown rights of the Son of God."

Dr. Guedj exhorts evangelists to trust the Lord, which he and other pastors and church pastors are not willing to do. He says that the Apostle Paul, that D. L. Moody, that Spurgeon with his Pastor's College, that Hudson Taylor, that Charles E. Fuller, that the Bible institutes and faith missions and all of us evangelists are simply

"free lancers" while the pastors are God's men and must have the say about God's tithe! I have no fret about the evangelists but all my ministry, as pastor and evangelist alike, I have feared and hated this unscriptural heresy which would take away the liberties of God's people, which would keep them from supporting the things that God's Spirit would lead them to support, would discourage them to pray about where their tithes should go, would teach them rather to look to men instead of God for leadership, and look to the church instead of the Holy Spirit for instruction.

Once I was in a business meeting of the Gambrell Street Baptist Church in Fort Worth, a church budget was being discussed and Dr. W. T. Conner, professor in the Southwestern Theological Seminary, insisted that provision must be made for people to designate funds where they felt led. The chairman of the budget committee responded, "We will give you that right." And Dr. Conner responded with dignity and emphasis, "Nobody can give me that right! I was born with it!" When God gives a Christian the money, He gives the right to say where it should go.

If pastors and churches please God, then God can lead the people to support the local work. If local pastors and churches are not worthy of God's favor, and if God's Spirit does not lead God's people to support them, then the remedy is not in legalism and the enslaving of men's conscience, but in a revival which will find the favor of God and will make the local work worthy of the support of the people of God.

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**OUR NEED**  
"Wilt Thou not revive us again: that Thy people may rejoice in Thee?" —Psa. 85:6

The need of our land is revival.  
A freshet of grace from above.  
Repentance toward God and forgiveness.  
More trusting in Christ and His love.  
The need of our homes is revival.  
More reading of God's Holy Word.  
More love as we send forth the Gospel.  
To those who have never yet heard.  
The need of the Church is revival.  
More praying for those who are lost.  
More fullness of Spirit in witness.  
More zeal, without counting the cost.  
The need of my heart is revival.  
More trusting in God's precious Word.  
More grace as I show forth His praises.  
And serve my adorable Lord. W.H.R.

You may have a copy of above poem free, on a small durable card with calendar of 1951 on other side. For poem and 1951 calendar, write: American Scripture Gift Mission, 325 N. 13th St., Philadelphia 7, Pennsylvania.